

THE
COUNTRY-
MAN VVITH HIS
HOU SHOLD.

Being

A familiar Conference, concer-
ning Faith towards God, and Good
Workes before Men; fitted for the
capacitie of the meanest.

By R. S. *Preacher of the word at*
ARLEY.

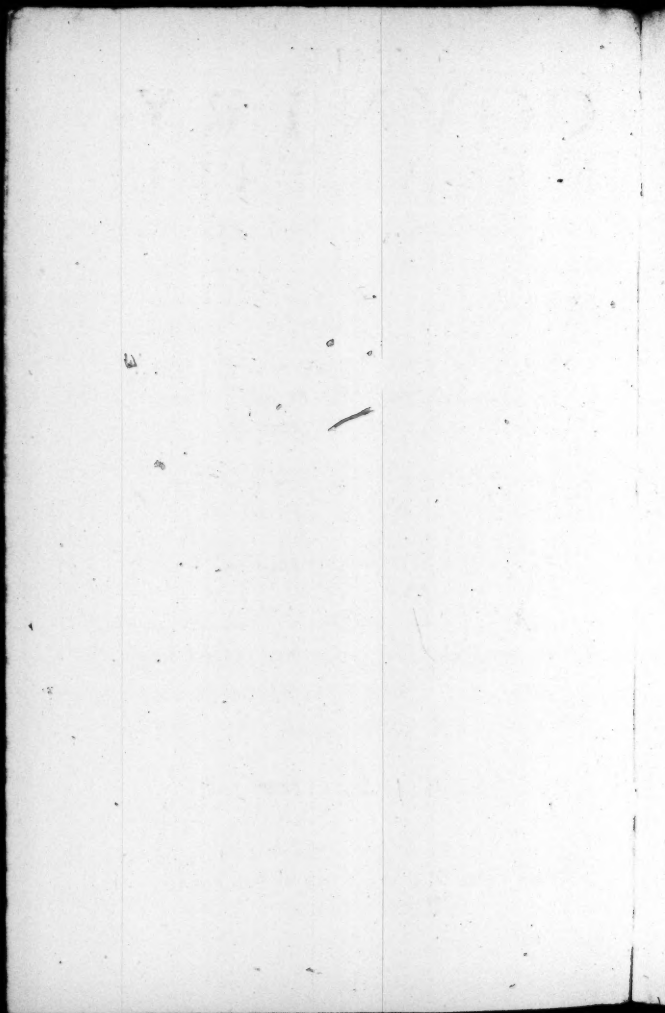
See the Contents more particularl; before
the Booke.

IO SV A. 24. 13. *But as for me and my house,*
we will serue the Lord.

1 PET. 2. 17. *Feare God,*
&

NEHEM. I. 11. *Desire to feare him.*

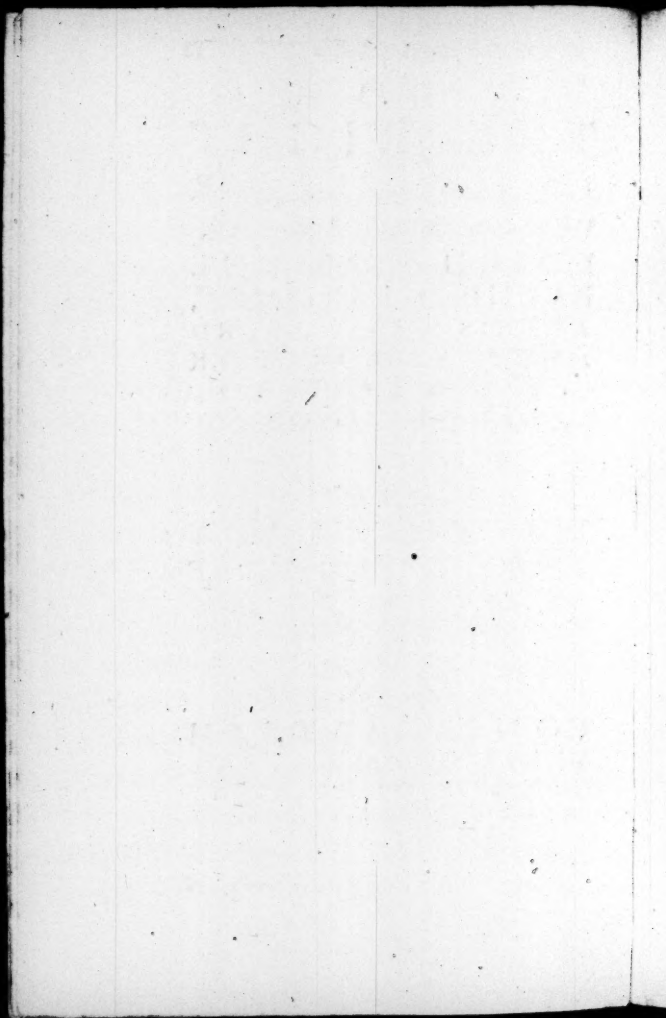
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~~THE RIGHT HONORABLE~~
TO
THE RIGHT
HONORABLE, SIR
WALTER ASTON,
KNIGHT OF THE
BATHE & BARONET,
AT THIS PRESENT LORD
AMBASSADOR FOR
HIS MAIESTIE TO
THE KING OF
SPAINE.

AND
TO THE LADY
GERTRUDE, HIS MOST
VERTVOVS AND BE-
LOVED WIFE.

R. S.
CONSECRATETH
THESE HIS MEDITATI-
ONS, TOGETHER WITH
HIS BEST WISHES
AND SERVICES.



An Admonition to the Reader.



Presume thou knowest
very well (good Reader) that as the gifts of
Teachers in deliuering
are diuers, so are those of the Hear-
ers for conceiuing and profiting.
For which cause the Christian
Scribe must (as the great Diuinitie-
Reader teacheth) ^a bring forth out *a Mat. 13. 52.*
of his treasure things both new and
olde, that is, as I vnderstand it, fit
his setting forth of sauing truth af-
ter sundry good sorts to the estate
and capacitie of the Learners; ^b and *b Thil. 3. 1.*
for them it is safe to write the same *dispositio. i. mi-*
things vnto them. Thinke me not *nime lubricum.*
then to tautologize ouermuch in
this Booke, neither yet blame me
for lacke of exact method therein.
For, besides that a familiar Confe-
rence,

To the Reader.

rence, especially of the Countryman with his Household (for whose sake chiefly I publish these my country meditations) is not so absolutely freed from the one, nor so strictly tyed to the other; note (I pray thee) that my studie and endeavour herein hath beene purpose-ly to convey the truth to the more ignorant and ruder sort in such forme and so many words as I supposed them able to receive it; and if they should not rightly conceiue and lay hold on the truth in one place, speech or passage of the Booke, yet in another they might attaine to it, if it shall please the Lord. To which end I haue retained (chiefly in the weightiest principles) some common phrases and kindes of speech vsed in Catechismes, because I take them to be plainest & more generally knowne. Namely, I haue here and there
vsed

c *Esa.* 28. 9,
10, 11. 1 *Cor.*
3. 1, 2. & 9. 12.
Heb. 5. 11, 12,
13.

To the Reader.

vsed some answers out of Master *William Perkins* (of worthy memorie) his Catechisme. And in some three or foure places also I haue imitated others a litle in some respects. The reasons against Transubstantiation, and many of those Questions and Answers about fit and worthy Receiuers, and some few about Receiuing worthily are the labours of that judicious man and mine especiall friend Mr A. N. All the rest (so far as I remember)

* are my poore indeuours, together with the frame of the whole, so shaped as I thought fittest for my purpose. Indeed when I began with this Worke, I intended onely some briefer thing, as a short Catechisme, but afterwards partly considering the great and manifold necessities of the ignorant, and partly following the aduise of diuers godly persons whom I consulted withall, I

* Neither yet hath my paines beene the lesser in those few things that I haue taken from others, as the discreet Reader may easily perceiue by my manner of vsing them.

haue

To the Reader.

haue enlarged my selfe to so many matters as you may see. The doctrine and substance I assure my selfe is sound, and (I am priuie) proceedeth from a heart that is willing to promote the common saluation, d vers. 3. ^d as *Iude* calleth it. Let it not want therefore (judicious Reader) thy Christian good word, at least let it be free from thy blame, though (it may be) there shall be found some shew of Reason for such censure, considering not onely my defence premised, but also the cause and honour of Him who is too often pierced through the sides of his poore seruants, and fearing the offence of the weak, who (God knoweth) are soone turned out of the way. Albeit, I take, it had bin no great difficultie for me to haue made it both shorter and more methodicall, saue that (if I do not mistake) I iudge this often repeating the

To the Reader.

the surest or likeliest way to effect
my intent and desire. And if God
shall moue any few of those
Housholders (hearts) who haue
hitherto vsed litle or no meanes in
this behalfe, to vse this, so that it be
with conscience, I haue inough.
And why should they alwayes
‘breake Christs bands asunder and *c Psal. 2. 3.*
cast away his cords from them?
Now the Lord of his deere mercy
conueyed vnto vs by the blood of
of his onely Sonne, by his all-
working Spirit, blesse my simple
labour, thy fauourable allowance,
and euery ones Christian vse of it,
vnto his owne praise in the buil-
ding of his Church. *Amen.*

Thine in the Lord,

R. S.



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THE drift of the Author in this Booke, and concerning the instructing and reforming of the Country-mans-housbould in generall, and particularly some directions and formes of teaching Children so soone as they can speake, and such as having spent a great part of their time in ignorance & carelesness, can repeat some things, as the Creed, the Lords Prayer, &c. but yet understand little or nothing thereof, and therefore cannot put what they say to any good use. pag. 1. to 59.

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I

THE COUNTRY- MAN WITH HIS HOVSHOLD;

Being

*A familiar Conference, concerning
Faith towards God, and Good Works
before Men, fitted for the capa-
citie of the meanest.*

The Speakers conferring be these
five;

The { Pastor.
Parent.
Childe.
Seruant.
Scholler.

Pastor.

Parent.



Od^a speed you.

^a 2 Ioh. 4. 10.

And you also. ^b If ^b Act. 16. 15.

you haue iudged me
to be faithfull to the

Lord, come into my house, ^c and helpe ^c vers. 9.

B

vs,

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us, that we may learne and be stirred
 d: *Theff.* 2. 11 bp to^d walke worthy of God, who
 hath called vs vnto his kingdome and
 glory.

Pastor. Indeed I haue often and long
 time marueiled of the generall-grosse
 neglect and strangeness of your selfe
 & other houlders, in that you haue
 contented your selues with a bare and
 fashionable vse of your Ministers la-
 bours in publicke, without seeking any
 fellowship (whiles you are in prosperi-
 tie) with them in priuate, as touching
 the matters of God. Wherein now, at
 the length, it seemeth, you desire my
 helpe: For hitherto you and other
 Houlders haue by your carelesnes
 this way, not onely hindred and discour-
 aged your Ministers in the worke of
 the Gospell, but also wronged your
 selues and your owne people (besides
 the euill example you haue given to
 others) in such sort that neither the ju-
 dicious can well tell what to thinke of
 you, nor yet you your selues (for the
 greater number I feare) know whether
 you profit or not by the publike
 preaching

preaching of the word, though it be both plentifully and fitly set forth of the Ministers, and also ordinarily frequented by you. I say little of the want, yea & of the alienating of the affectiōs of Loue and Delight, (yea and of Zeale oftentimes) which as they are on the one side procured and nourished by often societie and familiaritie, and thereupon doe much further the soule for the knowledge, beleeve, and practise of Godlinesse; not vnlike to good handmaidens, who by their continuall industry do set forward their Mistresse businesse, and therein promote her welfare: So on the other side, these being wanting or estranged, many good things become vnprofitable, and vsually very wholsome orders and directions are either refused, or little or nothing vsed, and so the soule is neuer the neerer, and it may be the further off from piety; as it commeth to passe by such maides, as either do not minde diligence, or addict themselves to other matters then their seruice, and therefore are so farre from profiting their Mistres, that contrarily,

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they do rather incoumber her and hinder her good estate. And what dishonour the Lord sustaineth by this profane course, I leaue to be lamented of all those that know what Gods glory meaneth, and haue any feeling of the greiuous and intolerable losse of it. But I pray you what haue you thought of

e *Act. 20. 20,* * *S. Paul* his three yeeres diligence at

3¹. *Ephesus* by night and day, in teaching and warning euery one of the Church of God with teares from house to house?

f *Heb. 13. 17.* And what vse haue you made of his plaine exhortation, to *obey them that haue the rule ouer you, and to submit your*

g *1 Thess. 5. 12,* *selves*; and likewise of his request, *8 to*

13. *know them which labour among you, and are ouer you in the Lord and admonish you, and to esteeme them very highly in loue for their workes sake?*

Parent. For my part I must confesse, that albeit I haue knowne such testimonies of holy writ, yet I haue not so seriously considered & applied them to my selfe, as now of late time & euery day more and more I doe. And for others, I beseech God to moue their hearts

with his Household.

5

hearts likewise to ^h dedicate themselves and their houses to God, that every one *may helpe and labour with you for the entertainment and promoting of the Gospell of Christ.*

^h Psal. 30.1.
ⁱ Cor. 16.15, 16

Pastor. Verily you have caused me much greefe, because through your strangenesse I have bin but slenderly able to follow the Lords will, ⁱ by ⁱ seeking out his sheepe, specially those that are lost, feeding them in fat pastures, laying them in good folds, bringing them againe that were driven away, binding that which was broken, strengthening that which was sicke, &c. And for that I could not approue my selfe to be that good and carefull ^k Shepheard, *who calleth his owne sheepe by name, leadeth them out, and goeth before them that they may follow him.*

ⁱ Ezek. 34.

^k Iohn 10.3, 4.

And withall you have made me much ashamed that I am so ignorant and vncertaine of the particular persons estate in my flocke, and the more, when I thinke of Cyrus the Persian King, of whom it is recorded, ^l that he knew both the faces & names

^l Plinie.
Solin.
Val. Max.
& others.

B ; of

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of all the souldiers in his armie (which was very great) so that he could salure and (as neede required) exhort euery one by name to vertue and manhood, and yet his drift was but for earthly glory and a temporall victorie: But my office is ordained of Christ the Captaine of our Faith, to direct and incourage his Souldiers to get the greatest victorie that euer was or can be euen ouer the Deuill, Sinne, Death, and Damnation, and to obtaine euerlasting glory, and that with Christ the Lord of glory. Howbeit it is come to passe through the subtiltie of Sathan and Mans corruption, in the lacke of a religious & familiar societie betwixt me and my charge, that I haue but litle certaine knowledge of their spirituall estate, and therefore am forced to expect the lesser fruite of my publike labours, estoones censuring my selfe as doing my office but by the halues, onely in preaching a Sermon or two out of the pulpit ech weeke vpon the Lords day, which yet I cannot so profitably performe in fitting my labour.

to their estate, as otherwise I might, to wit, if I and they had such priuate fellowship, as the Lord commendeth vnto vs in his holy word. For which and diuers other reasons, I doe not onely seeke and take some likely opportunities with them, to set on foote this holy Ordinance of the Lord, but withall I cease not to pray the Almighty, the Author of all good gifts and Father of lights, as well to inable and guide mee with necessarie graces and godly wisdom, in some good & constant course, to bestow some priuate paines this way, as to open the dores of my peoples hearts and houses to make some good vse thereof; and I waite for the mercy of God in raising vp some helpers to the same end, and in vouchsafing me some happy entrance into so worthy a meane of his glory, and of our spirituall aduantage, so long as he continueth the earnest desire of my heart in this behalfe, and my godly labours amongst them. For this course that I speake of, and you do now begin to embrace, if it be well performed

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and accepted, will (by Gods blessing) make mens houses, yea & the meanest cottages, honourable and reuerend in the account of all godly men, as we doe read that sundry in the primitiue Churches, founded by the Apostles, were adorned by the name of ^m Churches, the worthiest societies of men in the world.

^m Rom. 16. 5.

¹ Cor. 16. 19.

Col. 4. 15.

Philem. 7. 2.

Parent. Nay rather, I and my Familie, and such as we haue been, haue cause to graue and be ashamed for our strangeness to you, & to whomsoever else might benefit vs in grace, as you haue shewed; yea and to feare lest God in his iustice should cast vs out of the number and reckoning of Christian houses, as ^a Abraham at Gods commandement cast out Hagar and Ishmael out of his house, because we are so far from the ^o power of Godlinesse, that we want the forme thereof in our houses, which ought to be (as you haue said) as so many Churches both for the forme and power of godlinesse, vnlesse it shall please God to direct vs to take a better

ⁿ Genes. 21. 10,

12, 14.

^o 2 Tim. 3. 5.

with his Household.

9

ter course, and that with speed, and to
blesse it vnto our vse. Wherefore, sir,
I pray you let me obtaine your pre-
sent counsell and furtherance to re-
forme my Household, and to plant good
order therein for this great worke of
Gods Holy Gospell: And even now,
if your time and occasions will per-
mit, come in, ^p that we may heare all ^p *Act. 10. 33.*
the things that are commanded you
of God.

Pastor. You speake in fit time, for I
am not altogether vnprovided at this
present, to confer my small gift vnto
you and your household. ^q *Peace be* ^q *Luk. 10. 5.*
to this house.

Parent. ^r *The Blessing of the Lord be* ^r *Psal. 129. 8.*
upon vs. Will you that I call in my
people, that they may enioy the bene-
fit of our Conference at this time?

Pastor. It shall not neede to doe so
now, till I haue made a Preparatiue by
a course which I haue in hand; and
then hereafter by the grace of God we
will proceed altogether. My Prepara-
tiue is by this Booke, wherein I haue
set downe such informations & Helps,
as

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as I iudge most needfull and fit for
 such Houſholds as yours is. This there-
 fore I will beſtow on you, vpon condi-
 tion you will promiſe me that you will
 not be ſlacke, to uſe it in your houſe,
 according to the direſtions thereof, ſo
 far forth as you ſhall finde it vpon iuſt
 tryall, to be the truth according to
 Godlineſſe, and conuenient for your
 eſtate. For this Booke doth not onely
 touch the cheifeſt points of Faith to-
 wards God and Good Workes before
 Men, and that in the plaineſt manner
 I could deuife for the vnderſtanding
 of the weakeſt perſons, and breifely
 expoundeth the Lords prayer, the
 Ten Commandements, and the Con-
 feſſion of Faith, with the doctrine of
 the Sacraments, and diuers ſother ne-
 ceſſarie things, but alſo it preſcribeth
 certaine formes of Prayer & Thank-
 giuing, and ſome Pſalmes or Hymnes,
 which you may uſe for prayer and
 praiſe to God, your owne edification
 and comfort, and the ſtirring vp of
 others to ſeeke the Lord with you.
 All which things, I deſire you, not
 onely

*ſ See the Table
 of the Contents.*

onely to read once or twise ouer, (for nouelties sake, as many are wont to do in these dayes without any further vse in a manner) but also to follow the directions and course therein aduised (vnlesse you can meete with a fitter helpe) for your better inabling and drawing on to call vpon and magnifie Gods name, and to confesse his saving truth of your selues, without the guidance of set formes, and till you can with iudgement make choise of such Psalmes for priuate vse, as are suitable for any condition of minde or bodie you shall be in.

Parent. I most heartily thanke you. But (I pray you) do you propose all that you haue written in this booke to be learned by heart?

Pastor. No: But my meaning is: First, that the three formes of Prayer, to wit, two for the working daies, and the the third for the Sabbath, the Explanation of the Creede, and the direction for singing of the Psalmes be constantly vsed, though they be read vpon the booke, either by your selfe,
or

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or some other of your house, whom you shall appoint, till you or some other (I say) of your house shall be able either to vse them without the booke, or otherwise to conceiue prayer &c. of your selues, which indeed is the thing that you must principally labour for.

Note. 2.

Secondly, that all such Questions and Answers as doe passe betweene the Parent and the Childe shall bee learned by heart of all them, whose hearts God shall moue and inable to labour therein, wheresoeuer they be placed in the Booke and in such order as they stand, as also the two formes of thanksgiuing before and after meate. And those things are principall and fundamentall points of Religion, and therefore most needfull to be learned.

Note. 3.

And thirdly, those Questions and Answers which passe betwixt the *Seruant* and the *Scholler*, (wheresoeuer they be throughout all the five parts of the Booke) I doe commend vnto the often and diligent reading and noting of the well-disposed, vntill it shal please

please them of their owne accord to get by heart any choise matter which they shall finde in it to be most for their good. For daily vse and constant practise in reading good matter, (specially being penned in forme of Conference and pithily) shall by Gods blessing (in tract of time) preuaile much, euen aboue expectation, (though one cannot attaine to learne euery word in order by heart) at least it will bee a Meane to increase knowledge, and to make the Points of Doctrine much easier in hearing the publike Ministry. Now this part of the Conference (I meane betwixt the *Servant* and the *Scholler*) containeth sometimes Explanations, somtimes Reasons, and sometimes Vsos of the Points of Doctrine professed in the Conference betwixt the *Parents* and the *Childe*, and sometimes markes of sauing grace to direct the weaker sort to iudge and discern the better of their spirituall estate, and sometimes confutation of errors and taking away of doubts.

By *Scholler* I vnderstand such a one

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as can write & read the English tongue in any ready & competent sort, though he want other literature. And because this kinde of *Schollers* are better fitted to heare the preaching of the word, & to look into the holy Scriptures with more likelyhood of fruit, than others who haue not those gifts of writing & reading, I haue therefore assigned him to make answer to the *Servant* (who also by reason of his or her age and experience for the most part, ought to haue more iudgment than the *Childe*) in points that tend vnto greater perfection and growth. And withall I haue also brought you (the *Parent*) in, sometimes asking my helpe, and sometimes conferring otherwise with me, and my selfe (the *Pastor*) answering your Questions, replying, satisfiing your demands, aduising or exhorting in sundry matters and passages of the Booke.

Parent. I thanke the Lord for the care you haue had of me and my people and such as we are. And I do promise (by the grace of God) to obserue
your

your order and directions both for my selfe and all my familie, as also for other my speciall friends, with whom I can pzenaile, vntill it shall please God to bring vs to some competent perfection, that we be as good or better than your Woke.

Pastor. Well then, remember your promise, and consider that it is impossible for you ^t to seeke and serue the Lord in the Congregation, and yet to be negligent or prophane in the house. And looke that you breake not off a good course well begun, but hold on with cheerefull resolution and constancie against all temptations and stumbling blocks. And euermore be carefull to proceed with a good and honest heart, neuer seeming before men to be more religious than indeed you are before God, who is the searcher of the hearts. And haue respect to your conuersation, that it be such as may ^u *adorne the doctrine of God our Sauiour in all things.* And to this good worke of informing & reforming your Household, it shall be much helpfull for you,

1 Sam. 2. 12, 13, 14, 15, 16, 17, 22, 23, 24, 25.

u Tit. 2. 10.

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- you, often and seriously to call to minde, First, the Commandements which God hath giuen, together with the Promises that he hath made to the truly obedient in this behalfe: And secondly, the Examples of the Godly Fathers mentioned in Scripture, who haue practised & furthered this worke, and specially of *Abraham*, *Iosua*, and *Dauid*, whom the Lord made notable patterns for all Christian Housholders to imitate.

Parent. I pray you giue me some taste of Gods commandements and promises laid forth to all Housholders.

Pastor. The Commandement or rather Charge that the Lord giueth you is most plainly exprest in *Deuteronomie*. In one place he beginneth thus, ^a *Deut. 6. 6.* *These words which I command thee this day shall be in thy heart: And* in another, thus, ^x *Deut. 11. 18.* *Yee shall lay up these my words in your heart and in your soule;* And then in the former place he proceedeth thus, ^y *Deut. 6. 7, 8.* *And thou shalt teach 9. them diligently vnto thy children, and shalt*

*shalt talke of them when thou sittest in
 thine house, and when thou walkest by the
 way, and when thou lyest downe and when
 thou risest up. And thou shalt kinde them
 for a signe upon thine hand, and they shall
 be as frontlets betweene thine eyes. And
 thou shalt write them upon the posts of thy
 House and on thy Gates.* His meaning is, *Householders*
 that because mans heart is scarcely by *must apply this*
 the greatest and most continuall labor *worke.*
 brought into due order & obedience,
 that first, for our selues we meditate his
 word so much the more carefully and
 earnestly, that we may vnderstand and
 embrace it in the whole course of our
 life: and secondly, that we doe our
 best endeouour to propagate the do-
 ctine of it from one to another, euen
 to all posteritie. He saith, *Teach them*
diligently; the Originall hath it thus,
 * *Put them pearcingly,* as warriours shar- * *וְשִׁנְתֶּם*
 pen and whet their weapons to pierce
 and cut their enemies with more easi-
 nesse. Therefore Parents & Houshol-
 ders must put Gods word so importu-
 nately and fitly vpon their children &
 people, that there be no failing on
 C their

I.

II.

וְשִׁנְתֶּם
 1.

Et exacues ea,
 vel, Et ea acutis
 ingeres. Tremel.

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their part for lacke of the best course and manner that may be taken but that the other may receiue it. So then you must carry your selues towards them, as those that will haue no nay, and that whatsoeuer else they entertaine or refuse, this holy doctrine they must needs embrace.

Thus the Lord requireth you to be diligently and euermore bent and busie to accept and promote his word to all your people, and specially to your children, pressing it vpon their consciences, whether you be in rest or motion, and in what place soeuer you be, taking the likeliest opportunities, and vsing your greatest wisedome to make it effectuell in their hearts. To which ends he admonisheth you to haue it in a readinesse in your hearts, as a thing that you alwaies carry in your hands, to be put to present vse vpon ech occasion, and as a thing that is euer to be seene directly before your eyes, and therefore to be alwaies in minde, and

2 *Psal.* 118. 21, neuer to be out of the way, 2 but ready
22. for a continuall rule and constant practice

life in all your wayes.

Then the Promise is added in these words, *a That your dayes may be multiplied, and the dayes of your children in the Land which the Lord swore unto your Fathers to give them, as the dayes of beauen vpon the earth: that is to say,* Both you and yours who serue the Lord in his word shall prosper and be blessed both here & euer. For the multiplying of dayes noteth the happines of time and liuing vpon earth; and the Land of Gods promise or oath (which was *Canaan*) signified euerlasting life.

Parent. *Shew me likewise the examples of piety in this behalfe, w^{ch} you haue named, & first of Abraham.*

Pastor. Of *Abraham* the Lord said thus, *b I know him, that he will command his children and his household after him, and they shall keepe the way of the Lord, to doe iustice and iudgement, that the Lord may bring vpon Abraham that which he hath spoken of him.* Lo here Gods own report both of *Abrahams* courle in glorifying God by his children and household, & also of his owne gracious
C 2 blessing

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bleſſing vpon him and his progenie, according to his free promiſe. beſides the preſent fauour God ſhewed him, in acquainting him with his ſecret purpoſe to proceede againſt *Sodom* and *Gomorrah*: for which and other cauſes *Abraham* is often graced in the holy Scriptures with that ſpeciall title, *The Friend of God.*

*A digreſſion,
why Abraham
is called, The
friend of God.*

Parent. Let me intreat you to declare vnto me moze largely & plainly, the meaning of that title which God gaue vnto Abraham, The friend of God?

- I. *Pastor.* For three Reasons. Firſt, we know it is the manner and dutie of true and louing friends to ſhew ſpeciall fauour and kindneſſe one to another, and to make hearty and vnfained promiſe of their mutuall loue as well either to other, as to ech others poſteritie after them, and to giue credit either to others affections and words, yea and duly and mindfully to performe their promiſes on both parts, as *Dauid* and *Jonathan* did: But wee read in the Scriptures, of Gods ſingular fauour
and

and mercy on th'one part towards *Abraham* in calling him by his grace to be faithfull, *c the father of the faithfull*, *c Rom. 4. 1, 13, 16.* and the *Heire of the world*, and in making him great promises to the same and other purposes, and repeating them often vnto him, chiefly concerning the *Messias*, who should proceed of *d him* and of his posteritie according to the flesh, concerning himselfe and his seede both by nature & faith; and by faith (I say) both of Iew and Gentile temporally and eternally; All which God hath performed and will accomplish to the full in Christ the blessed seed: And of *Abrahams* Faith and Thankfulnesse on th'other part; His Faith, in giuing full trust and credit vnto Gods loue and promises; His Thankfulness in behauing himselfe as *c Gen. 12. 1, 4, 5, &c. & 17. 23, &c. & 18. 19. & 22. 1, 2. &c. 12. & 24. Ios. 24. 14, 15. Esai. 41. 8. Iohn. 8. Heb. 11. 8, 15. Jam. 2. 23.* the speciall friend of God and of his glory throughout his whole drift and course, labouring to promote and maintaine Gods name and seruice vnto the vttermost. For *Abraham* *c* approved himselfe to be the worthy and trustie champion, propagator and

maintainer of Gods glory and honor, by his faithfull cleauing vnto God, his vprightnesse, his carefull shunning of defection, impugning of Idolatrie, and abhorring of all iniquitie. This then was the speciall frendship betwixt God and Abraham, which was sealed on both parts ^f by the Sacrament of Circumcision giuen and receiued, as also by other diuine signes, amongst which that was not the least, that God gaue ^g *Gen. 21. 1, 2.* Abraham ^g a Sonne in his old age, and ^{3. 4, 5, 6, 7.} *Abraham* ^h would haue offered him ^h *Gen. 22.* willingly in sacrifice to the Lord at his commandement.

II. Secondly, ⁱ speciall & inward friends ⁱ *Philem. 7. 17.* do count ech others friends and enemies common, as we see not onely amongst those that are meerly naturall, ^{1 Sam. 18. 3.} ^{20. 14, 15, 16,} ^{17.} but also with those that haue beene the children of grace. Now this we finde also betwixt God and *Abraham*: For the Lord out of his speciall loue made this promise to *Abraham*, and to his true seede after him, ^k *Genes. 12. 3.* *I will blesse them that blesse thee, and curse him that curseth thee*; and euermore duly kept it both towards

towards him and his wife, and towards his children,^l of which sort are all they *Gal. 3. 7.* which are of faith. For God did manifestly reueale what reckoning he made of *Abraham* and *Sarah* his wife their friends and enemies, first^m by his se- *m Genes. 12. 17, 19.* uere plaguing of *Pharaoh* the Egyptian King & his house for taking *Sarah* into his house, though none of them abused her, for the Lord preserved her (being his Friends wife) from their filthinesse: And afterwards by his jealous and sharpe^a rebuking *Abimelech* King *n Gen. 20. 3, 7, 17, 18.* of *Gerar* for the like cause, telling him, that *He* and all *His* should surely die, *Psal. 105. 15:* vnlesse he restored vnto *Abraham* his wife, yea and striking his wife & maid-seruants with barrennesse: but in conclusion^o after that he had restored vn- *o Gen. 20. 13, 14, 15, 16, 17, 18.* to *Abraham*, his wife vndefiled, and shewed other kindnesse both to him and her, the Lord at this his great Friends request, healed *Abimelechs* wife and maid-seruants, so that they bare children: And as for *Abrahams* children (the Faithfull) the holy Scriptures and all experience doe evidently

p *Genes. 14.*q *Gen. 24. 3.*r *Gen. 14.*s *Genes. 18.*

III.

shew the like dealing of God for them. Again, *Abraham* declared his love to his best Friend the Lord, in hating Gods enemies as if they had bin his owne, and so in entertaining, reuerencing, and succouring the friends, messengers, and seruants of the Lord, as his owne, or rather aboue his owne; all which things we read in the storie of *Abrahams* slaying *Chedarlaomer* and the Kings that were with him, who were not onely his owne enemies, but also of *Melchizedec* the Priest of the most High God, of *Lot* and others of Gods Church, and consequently of God himselfe; q in the storie of his auoyding the mariage of the daughters of *Canaan* with his sonne *Isaac*, for the *Canaanites* being out of the Couenant of God were to be reckoned amongst his enemies; and r in the stories of his rescuing *Lot*, paying tithes to *Melchizedec*, s entertaining the Angels, and praying for what righteous persons he supposed were in *Sodom & Gomorreh*.

Lastly, Great and speciall friends are wont to resort and continue much together,

together, and therein to conferre familiarly of their most weighty and secret matters and occasions. And I pray you how many apparitions did the Lord vouchsafe to *Abraham*? How familiarly did the Lord conferre with him at sundry times? And how weightie and secret were the occasions which they did communicate th'one to th'other? As namely, concerning *Abraham* and his estate, his wife and progenie, the blessed seed CHRIST IESVS, and all others of *Abrahams* seede, the matter of *Sodom* and *Gomorreh*, *Abrahams* prayers and thanksgiuings, which vndoubtedly were many and feruent, and finally his meditations vpon the will of God to him reuealed, which in the secret of his soule he spiritually talked of vnto God. For seeing he had that zeale, holinesse and loue, that he did pray so long and so earnestly for the wicked and filthy *Sodomites*, we may easily iudge how plentifull hee was in his consultations and supplications with the Lord for himselfe and the rest of Gods Church; and to conclude,

clude, what a heavenly fellowship and holy commerce was exercised between them?

Parent. But what vse is there of all this to vs?

Pastor. Very great, both for our instruction and comfort. For if we be faithfull as *Abraham* was, we ought to be certainly perswaded that the Lord is the same God to vs as he was to *Abraham*, though we haue not the like extraordinarie signes and testimonies. The proofes whereof are cheisly two.

I.

t *Act.* 10. 34,
35. *Rom.* 2. 10,
11. 1 *Ioh.* 1. 3,
4. & 4. 15, 16,
17. *Ioh.* 17. 10,
21, 22, 23, 24,
25, 26.

First, * Gods loue is one and the same towards all his people and seruants in Christ Iesus, whom he gaue vnto the death, aswell for euery one and the least of them, as for any one and the greatest of them.

II.

u *Rom.* 15. 4

And secondly, the Lord telleth vs in generall, that, " *whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might haue hope: yea and specifieth this thing expressly, saying, * they which be of faith, are blessed with faithfull Abraham: and*

* *Galat.* 3. 9.

to put vs out of all doubt, he giueth all true beleeuers as friendly and gracious speeches, as he did to *Abraham*, both in the Old and New Testaments: In the Old, thus he vttereth his minde, ^x *he* ^x *Zechar. 2.8.* that toucheth you, toucheth the apple of my eye: In the new, thus, ^y *Who so shall* ^y *Math. 18.6.* offend one of these litle ones which beleene in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea. And how honorable are those titles, ^z *the elect of God*, ^a *Kings, Priests*, ^z *Tit. 1.1.* ^b *Sonnes and Daughters of the Almighty*, ^a *Reuel. 1.6.* ^c *the brethren of Christ*, ^d *fellow heires* ^b *2 Cor. 6.18.* ^c *Heb. 2.11, 13.* ^d *Rom 8. 17.* ^e *Iohn. 15. 13,* with *Christ*, &c! And ^e our Sauour intituleth thoe for whom hee laid downe his life, who doe whatsoeuer he commar deth them, and to whom he maketh knowne his Fathers will (and those verily are all such as are effectually called) with this very name, *His friends*. Wherefore this great title, 31
The friend of God, ^f was not written for ^f *Rō. 4. 23, 24.* *Abrahams* sake alone, but for all the ^f *Psal. 105. 6, 10* beleeuers sakes also, that they being indued with such grace as *Abraham* was,
 might

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might assure themselves that God is their speciall friend, and they his.

Parent. What was the example of Iosua?

Paster. *Iosuah* his example is laid forth for our imitation in these words,
 g *Iosua. 24. 15. & But as for me and my house, we will serue the Lord.* For he hauing made most earnest exhortation to the *Israclues* to feare and serue the Lord in sinceritie and truth, he avoucheth, that though they should generally fall away from God to Idols, yet he and his familie would constantly cleaue vnto the Lord. Which teacheth those Housholders who are inlightned, that they ought to reforme themselves and their houses, but yet thinke themselves excused or do deferre the worke, either because other men, and specially their neighbours and friends doe not goe about the same thing, or because they are afraid of the Reproach to be counted too forward, to acknowledge their errour, and to shake off all these and other their wicked shifts and delayes, learning and practising with *Iosua*,
 what-

whatsoeuer other men doe or not doe,
to promote the seruice of God in
themselues and in the people of their
houses.

Parent. And what is the example
we haue from Dauid?

Pastor. Dauid (a King of great e-
state) did solemnly protest and vow
vnto the Lord, ^h that he would walke ^h *Psal. 101. 2,*
within his house with a perfect heart, that
he would set no wicked thing before him,
that his eyes should be vpon the faithfull
of the Land that they might dwell with
him, that he that walked in a perfect way
should serue him, that he that wrought
deceit should not dwell within his house,
and that he who told lies should not tarry
in his sight. By which his course he gi-
ueth a worthy paterne to Household-
ers, though neuer so great of place and
worth in the world, to labour the pra-
ctise of godlinesse in their household-
conuersation and gouernment with
vprightnesse & sinceritie of heart, and
to see it likewise practised of all others
(abandoning the froward and deceit-
full) so far as possibly they can procure.
Parent.

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Parent. But many of vs that are poore men and simple persons, as Husbandmen, Labourers, &c. do perswade our selues that the Examples of Abraham who was a Prophet and great Lord of Noble man; of Iosua, a great Captaine, or rather an Empero; and of David, a Prophet and King, doe not belong to vs (illie meane men) for our imitation.

Pastor. I know it to be true which you say, for although the Gospell hath shone very cleare amongst vs, and that so long time, as I verily thinke that scarcely any Nation hath had the like, yet *England* (for the greatest number) is not onely simple but rude, and (for the most part) turneth of all holy examples from their vse. Howbeit, I would these Objectors would consider, that the Precept of God in this behalfe is deliuered generally and indefinitely to all without exception of any, either great or small, noble or vn-noble, rich or poore, Magistrate or Subiect, Landlord or Tenent, Minister
or

or Hearer, as we may easily perceiue not onely by the words in *Deuteronomie* aboue-recited, but also by *Psalme*. 78. vers. 1, 2, 3, 4, 5, 6 &c. Give care, O my people, to my Law, incline your eares to the words of my mouth I will open my mouth in a parable, I will utter darke sayings of old, which we haue heard and knowne, and our fathers haue told vs. We will not hide them from their children, shewing to the generations to come the praises of the Lord, and his strength and his wonderfull workes that he hath done. For he established a testimonie in Iacob, and appointed a Law in Israel, which he commanded our fathers, that they should make them knowne to their children; That the generation to come might know them, euen the children which should be borne, who should arise and declare them to their children; That they might set their hope in God, and not forget the workes of God, but keepe his commandements, &c. and manyⁱ other places.

And further, that there are examples of godly Householders recorded for our imitation, who haue bin of mea-

ner

Exod. 12. 26,

27.

Ephes. 6. 4.

Dent. 4. 10.

ner note for their outward estate in
 k Gen. 29. & this life, as ^k *Jacob* when he was a ser-
 30. chap. uant, ^l *Naomi* a poore widow, who sent
 1 Ruth. 2. 1, 2, her daughter in law *Ruth* (that was one
 c. of Christs grand-mothers according to
 his manhood) to gleane corne after the
 reapers of *Boaz*, thereby to satisfie
 m 2 Tim. 1. 5. their present necessities, ^m *Lois* the
 c. 3. 15. grand-mother, and *Eunice* the mo-
 n Act. 18. 2, 3. ther of *Timothie*, ⁿ *Aquila* and *Pris-
 cilla* the tent-maker and his wife,
 o Act. 16. 31, o the laylour at *Philippi*, and diuers o.
 32, 33, 34. thers mentioned in the Holy Scrip-
 tures.

Parent. But many of our children
 are so pong and raw, that they can
 learne litle o; nothing, and though
 they could learne by heart, yet they
 cannot vnderstand.

Pastor. You are deceiued. For if you
 will dispose your selfe to glorifie the
 Lord with a godly minde, call vpon
 him for his blessing, and vse diligence
 in teaching your children, you shall
 finde (by Gods grace) that they shall
 learne euen so soone as they shall be
 able to speake, and that to begin be-
 time

time is the surest way to make them
vnderstand the soonest, and to further
those that do vnderstand already: And
finally, that the fruit of it will continue
euen in old age, as *Solomon* saith,
P Traine up a childe in the way he should p *Prov.* 22. 6.
go, and when he is old, he will not depart
from it.

Parent. What is ment by training
bp?

Pastor. An instructing or *Catechi-*
sing ^q by *lule and lule*, that is, easily and q *Eesai.* 28. 10.
familiarily, ^r as it were by some small r *Dent.* 32. 2.
drops, and not a powring in of hard
doctrine as by *showres*, where you
are directed ^t to vse discretion and t *Mark.* 4. 33.
meekenesse in teaching your chil- Heb. 5. 12, 13,
dren and euery other ignorant per- 14. 2 *Tim.* 2.
son according to their abilitie in hea- 15. 24, 25.
ring?

Parent. What do you vnderstand
by the way he should go?

Pastor. The way that a child should
go, is the right manner of leading his
life in the seruice of God, righteously
and honestly in his society with man,
and lawfully in the performance of all
D duties,

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dutie,whereof *Godlinesse* is the principall. And this is the lesson I haue euen now laid before you,namely,that *The fittest time to learne the feare of the Lord is while we are yong.* Wherefore those

Note what the Prophet Esay saith. Esai. 55. 1, 2, 3.

Parents and Housholders are much to blame, who carelesly neglect this first and cheifest care of teaching their people to liue vnto God, who yet passe modestie in caring and vrging them how they should liue vnto the flesh and the world. And do not they, I pray you, confute themselues for saying, it is too early to catechise them when they are yong, seeing they judge it the fittest time to inure them to doe somewhat as soone as they can,and do beat into their heads how to get or saue somewhat,and to forecall for a liuing in time to come? And doe they not practise their vsuall prouerb, *Early sharpe will be a thorne*? Except they be such foolish persons as cocker their children with nicenesse, proud raggs, dainty fare,&c, and make them idle drones or worse,whereby they become vnfruitfull for Church or Commonwealth,

wealth, yea oftentimes wasters or rather destroyers of the good gifts of God, which are none of theirs by right, whatsoeuer title they haue to them by humane lawes and conueyance, but indeed belong to the children of God.

Parent. And what is taught, by *not departing from it, when he is old?*

Pastor. Not onely that what thing is taught in youth, continueth in old age, as we may see on the one side in those, that taste in their age of the good things which they learned in their childhood: as on the other side in them that are brought vp in wickednesse, who cast forth the euill sauour thereof in their gray haire, but also that early instructing profiteth both the vnderstanding and the memorie. And therefore it is for the most part that the elder sort that haue not beene informed in their youth, doe learne loddly (as the common saying is,) and remember badly.

Parent. Seeing then you haue made it plaine, that Parents must teach or

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catechize their children in private, as also that it is best to begin with them so soon as they are able to speake or learne any thing, I pray you shew me at what particular times and seasons and how often this labour must be bestowed, and in what manner?

Pastor. For the particular times and oftentimes, *Solomons Rule* (which is generall for all good duties and works of mercy) must be obserued, namely,

1 Eccles. 11. 6. *In the morning sow thy seede, and in the evening with-hold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.* His meaning is, that we must exercise our goodnes at all times, without ceasing, so far as we can, and so often as conueniently we may. For we must not thinke that God is tyed to man, or that he will blesse our labour when we do it after a tempting manner once in a weeke, twice in a quarter, or but now and then at our faire leasure, as who should say, God must be at our becke, and that the most necessarie grace of saluation is gotten with little ado,

ado, where in the meane space earthly things (which are transitorie & sometimes do vs no good) are not obtained but with great & continuall paines and forecaſt. But we muſt learne to ſerue and waite vpon the Spirit of God for his gracious bleſſing vpon our diligent vſe of the meanes, trying when God will pleaſe to worke by our labour, and taking it for his ſingular fauour and goodnes toward vs, if he will proſper our indeuour at one time or other, or at all times, when we haue conſtantly done our beſt from time to time. And if I may giue my iudgement, the fitteſt and likeliest ſeaſons for your purpoſe, are, euery night and morning, at meales, and vpon ſuch motions of their mindes (whether proceeding of their owne willingnelle, or ariſing of the manifeſtation of any notable workes of God) as your paines may ſeeme in all reaſon moſt likely to take the deeper impreſſion in their hearts. And for the manner, which as I haue ſhewed muſt be eaſie, plaine and familiar for the benefit of the capacity,

D 3

u Eccles. 12. 10. citie, so also it must be ^u cheerefull and pleasant (though not without reuerence and grauitie) thereby to win and hold the affections and to delight.

Parent. In what forme of words do you thinke fit to teach children at the first?

Pastor. In the shortest and pitthiest Questions and Answers that can well be deuised, which must be strictly obserued and often repeated. And for want of better, you may vse this following, namely,

*The first A B C.
of a Christian
Childe.*

* *Act. 11. 26.*
x *Iohn 14. 1.*

Parent. What is your Religion?

Childe. * **The Christian Religion.**

Parent. In whom do you belecue?

Childe. x **In God.**

Parent. What is God?

y *Iohn 4. 24.*

z *Gen. 17. 1.*

a *1 Tim. 1. 17.*

Psal. 90. 2.

Childe. y **God is a Spirit, ^z Almighty, ^a without beginning & without ending.**

Parent. How many Gods be there?

b *1 Iohn 5. 7.*

Childe. b **Onely one God, but three persons.**

Parent. How bee the Persons called?

Childe.

with his Household.

39

Childe. ^c The Father, the Sonne, ^c Math. 28. 19.
and the Holy Ghost.

Parent. Who made you?

Childe. ^d God the Father.

^d Heb. 1. 1, 2.

Parent. Who redeemed you?

Childe. ^e God the Sonne.

^e 1 Cor. 1. 30.

Parent. Who sanctifieth and pre-
serveth you?

Childe. ^f God the Holy Ghost.

^f 1 Cor. 16. 11.

Parent. Wherefore did God make, & ^g 12. 11. Gen.
redeeme, sanctifie and preserve you? ^{1. 2.}

Childe. ^h To serve him.

^g Deut. 10. 12.

Parent. How will God be served?

^h 32. 6.

Childe. ⁱ After his will revealed ^h Deut. 29. 29.
in his word.

Parent. How many parts be there
of the word of God?

Childe. Two parts.

Parent. Which be they?

Childe. ⁱ The Law and the Gos- ⁱ Galat. 3. 8, 9,
pell, otherwise called, the Covenant ^{10, 11, 12, 15,}
of workes and the Covenant of ^{16, 17, 18.}
Grace. ^{Rom. 10. 5, 6.}

Parent. And what is meete to teach
them in the second place?

D 4

Pastor.

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Pastor. The Lords prayer.

Parent. What next?

Pastor. The Confession of Faith,
otherwise called, *The Creede.*

Parent. And what afterwards?

Pastor. Then you may set vpon the doctrine of the Law contained in the Ten Commandements, which is the first part of this booke of familiar conference that I haue giuen you, and so proceed according to the directions I
2 Tim. 2. 7. haue set you downe. *And the Lord*
gine you vnderstanding in all things.

Parent. But I pray you, how must I deale with them who haue beene neglected to be taught in their youth, and are now come to Mens and Womens estate, who also are wont (as you said) to learne loddly and remember badly?

Pastor. You must take the more paines with such to teach them the true meaning and right vse of the Lords prayer, the Creede, and the Ten Commandements, the words whereof they can babble without vnderstanding; as also you must vse the like diligence
 for

for the doctrine of the Sacraments, according to the Conference, or some Catechisme or Treatise made for that purpose.

Parent. It passeth my skill to teach some of them any vnderstanding or profitable vse of that which they confesse in words, and specially such as put a confidence in the *saying* and *rehear-* A kinde of
sing of the words, as though there *Opus operatum.*
were some secret vertue and efficacie in the words, that of themselves and of the sounding or pronouncing of them do please God, and make them that can and do vtter them to be Christians, as they doe superstitiously suppose.

Pastor. Then I aduise you to follow these two courses, which haue bin found very profitable with such blinde soules.

First, for the vnderstanding and vse of the Creede. I.

Secondly, for Application both of the Creede, the Lords prayer, the Ten Commandements, and the Sacraments. II.

Parent.

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Parent. What is your course to conuey the vnderstanding and vse of the Creede vnto an ignorant soule, that can say the words without sense in himselfe?

Pastor. Prouided alwayes that you humbly beseech God to blisse your labour, and likewise that you deale kindly and louingly with such a one, you must vse to reason with him or her (suppose it be your seruant or any other) in as familiar and plaine manner as you can, to this effect,

*The forme of
instructing such
ignorant soules
as are of riper
age.*

Houſholder. In whom doe you beleeue?

Servant. In God.

Houſholder. What is God?

Servant. The Father Almighty.

Houſholder. How do you know that God is almighty?

Servant. Because he is the maker of heauen and earth.

Houſholder. In whom do you beleeue besides the Father?

Servant. In Iesus Christ.

Houſholder. Who is Iesus Christ?

Servant.

Servant. The Fathers onely Son
and our Lord.

Householder. What meane you by,
Our Lord?

Servant. That he is our Redēmer
and Gouvernoꝝ.

Householder. How came Christ to
be so?

Servant. He was conceived by the
Holy Ghost and boꝛne of the Virgin
Marie.

Householder. What did he for vs as
he is our Lord?

Servant. He suffered foꝝ vs vnder
Ponce Pilate.

Householder. Who was Ponce Pilate?

Servant. He was a Iudge that
condemned Christ to death.

Householder. To what kinde of death * *This crucify-
ing was in those
times among the
Iewes a most
shamefull exe-
cution of Male-
factors, such as
Hanging upon
the Gallows is
now amongst
vs.*
did Pilate condemne our Sauour
Christ?

Servant. To be crucified.

Householder. What is that?

Servant. He was lifted vp to a
Crosse of wood, and nailed vpon it
with nailes *.

Householder. How long was he cru-
fied?

Servant.

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Servant. Till he was dead.

Householder. Wherefore was Christ willing to suffer so shamefull a death?

Servant. For to save vs from Hell, which we deserved for our sins.

Householder. What did they with Christ when he was dead?

Servant. They buried his bodie in a Tombe.

Householder. How long did it lye buried in the Tombe?

Servant. Untill the third day.

Householder. What did Christ then?

Servant. He rose againe from the dead, and so liued and walked vpon the earth againe.

Householder. What did hee afterwards?

Servant. After forty dayes he ascended into Heauen, that is, He went vp into Heauen.

Householder. What doth our-Sauour in Heauen?

Servant. He sitteth at the right hand of God the Father Almighty.

Householder. What is the meaning of that?

Servant.

Servant. He is the great King that
raigneth ouer vs all.

Houſholder. How long ſhall Chriſt
raigne ſo?

Servant. Till the day of Judge-
ment.

Houſholder. What ſhall he do then?

Servant. He ſhall come againe to
iudge both the quicke and the dead.

Houſholder. Who are the quicke?

Servant. They that ſhall be then
found alieue vpon the earth.

Houſholder. And what dead per-
ſons ſhall he then iudge?

Servant. All that haue bene dead
before that day.

Houſholder. In whom doe you be-
leeue elſe, beſides the Father and the
Sonne?

Servant. In the Holy Ghoſt.

Houſholder. What? Are the Father,
the Sonne, and the Holy Ghoſt, three
Gods?

Servant. No, Thre persons, but
one God.

Houſholder. Doth no body beleeue
thus, but onely you?

Servant

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Servant. Yes, the Holy Catholike Church.

Householder. Who are that Church?

Servant. The Saints that dwell vpon earth.

Householder. Why do you call the Saints on earth, Holy?

Servant. Because they are made holy in Christ by Faith and a New life.

Householder. Why do you call the Saints or Church of God vpon earth, Catholike?

Servant. Because they are vniuersally scattered ouer all the world.

Householder. What haue they among themselves?

Servant. A speciall Communion or Fellowship of Loue one with another.

Householder. What benefits doth God by his Holy Spirit bestow vpon these his beleeuing and penitent people, for his Sonne Iesus Christs sake.

Servant. Forgiveness of their sins, the resurrection of their bodies, and the life everlasting.

Parent.

Parent. And what is your other course for application of the Creede, the Lords Prayer, the Ten Commandements, and the Sacraments, vnto the capacitie and vse of such ignorant persons?

Pastor. Whatsoever you shall learne in the preaching of the word, or in the daily reading thereof, that may informe such simple persons in any of those things, you must acquaint them with it, fitting it for manner of speech and words to their abilitie. And so for all the workes of God, his benefits and strokes, you must apply them to their estate, declare vnto them their great & manifold necessitie of sauing grace, and alwayes haue recourse vnto such things as they can say in the Creede, the Lords Prayer, the Ten Commandements * &c. And withall incourage them both to answer your questions, and to inquire boldly, and cheerefully of you what they thinke good, or do make any doubt of.

Parent. I trust the Lord will make me mindfull to vse these good helps

which

** How euer you doe, you must labour to inform and fettle them, on the one side, in the vse of the Law discouraging sinne and denouncing the curse of damnation, and on the other side, in the comforts of the Gospell giuing grace by Iesus Christ, and assuring the beleeuers and penitents of eternal saluation.*

which you haue sought out, and fitted for such purposes, as neede shall require. But I haue a great desire to looke into the substance of the Booke that you haue giuen me, where I hope to finde directions and furtherances for my selfe and those that are better able to learne and practise, than either children or such ignorant persons as we haue last spoken of,

Paster. I doubt not but you shall gaine somewhat by that which hath passed betwixt you & me already since we met together; albeit indeed the greatest vse be of the points of Religion, which are handled in the Booke that I haue deliuered vnto you. But
 1 1 Cor. 3. 7. *because¹ neither he that planteth is any thing, nor he that watereth, but God that giueth the increase,* therefore you must not presume vpon your own strength, resolution and diligence in vsing this or any other Meane of Grace, neither can you make a right conscience of your promise and durie to bestow your carefull endeouour in following any good directions, nor looke for any blessing

bleſſing of God at all vpon your paines, vnleſſe you ſhall make ſpeciall prayer vnto him. For which cauſes I haue framed you one ſhort forme of prayer to be vſed by you, during your infirmitie at ſuch times as you ſhall ſet your ſelfe in any ſpeciall manner, to learne or teach by heart any part of the booke, when you begin, and I haue copied out on of *S. Pauls* prayers (with ſome ſmall addition thereto) for the concluſion of your labour. The former is placed in the forefront of the conference, and the latter in the end of all.

Parent. How much am I and ſuch weaklings as I, bound to praiſe God for your Loue and Paines, who haue ſo carefully prouided fit helps for our guidance in our great weaknes, ^m *that* ^m *Heb. 6. 1.* we may goe on to perfection, if we be not very retchleſſe!

Pastor. Beware then you bee not retchleſſe. Remember Gods promiſe, that ⁿ *if you will ſeeke, you ſhall finde;* ⁿ *Luk. 11. 9, 10.* and the Lord will be neere vnto you, if ^o *Pſal. 145. 18.* you will call vpon him in truth, yea ^p *with* ^p *2 Chron. 15. 2.*

E

you,

¶ 2 Chr. 16. 9. *you, while you be with him, & for the eyes of the Lord run to and fro throughout the whole earth, to see himſelfe ſtrong in the behalfe of them whoſe heart is perfect toward him.* Who euer ſought the Lord in holineſſe, and failed of ſauing grace, or of any neceſſarie comfort or ſuccor?
 ¶ Luk. 11. 13. *Who hath truly deſired the Holy Spirit, and our heauenly Father hath not given him?* Debate the matter with your ſelfe; Hath God intruſted you with ſoules, putting them vnder your hands; yea and made you inſtruments to beget ſoules (the nobleſt creatures in earth) and will you be careleſſe of their eternall ſaluation? Hath God honoured you with them, and will you not honour God by them? Or, will you ſeeme to teach them to honour God, and will not your ſelfe honour God with and amongſt them? Do you looke that they ſhould learne the word of God at your mouth, and will you not guide them by your owne conuerſation? Will you not commend that vnto them by the liuely and conſtant praſtiſe of your example, which they may

¶ Gen. 33. 5. &
 35. 2.

may imitate vnto eternall life? What delight, I pray you, hath the Lord in you, that content your selues to receiue honour and obedience at your peoples hands, and ^c seeke not the honour *John 5. 44.* that commeth from God onely? And what ^u can all your earthly meanes ad- *u Mat. 16. 26.* uantage them, when they want the true treasure? For, cast the eye of your minde, vpon that base esteeme, which the supreme God (the Possessor of Heauen & Earth) hath of that *Householder* & his people, that are prophane and carelesse of true pietie, and vpon that his most fearefull curse inflicted, and to be inflicted on the impenitent and obdurate in their sinne, though they seeme for the present to be in neuer so great safegard and flourishing prosperitie; which curse they cannot any waies escape, but by timely repentance and conuersion vnto God. For as *Zophar* saith, * *He shall flee from the* *Iob. 20 24,* *iron weapon, and the bowe of Steele shall* *25, 26, 27, 28,* *strike him through. It is drawne and com-* *29.* *meth out of the bodie, yea the glistening sword commeth out of his gall, verroups*

are upon him. All darknes shall be hid in
 * That is, The his secret places: a fire not blowne shall
 vengeance of consume him. It shall goe ill with him that
 God is apt and is test in his tabernacle. The heauen shall
 prone to seize reueale his iniquitie, and the earth shall
 vpon him as rise up against him. The increase of his
 vpon its proper house shall depart, and his goods shall flow
 and right sub- away in the day of his wrath. This is the
 iect. A meta- portion of a wicked man from God, and the
 phor taken from Heritage appointed unto him by God. Yea
 such matter as and though (as Iob sheweth) * their seed
 some, drystraw, ing put into the seemeth to be established in their sight with
 &c. which be fire, needs no them, and their of- spring before their eyes.
 blowing as Their houses are safe from feare, neither is
 greene wood doth, but taketh the rod of God vpon them. Their Bull gen-
 fire and flame dreth and faileth not, their Cow calueth
 straight-waies. and casteth not her calfe. They send forth
 x Iob. 21. 14, their little ones like a flocke, and their
 15, 16, 17, 18, children dance. They take the tim-
 19, 20, 21. brell and harpe, and rtioyce at the sound
 of the Organe. They spend their dayes in
 wealth, Yet in a moment goe diuine to the
 grane: Therefore they say vnto God, De-
 part from vs, for we desire not the know-
 ledge of thy wayes. What is the Almighty
 that we should serue him, and what profit
 should we haue, if we pray vnto him? Lo,
 their

their good is not in their hand. The counsell of the wicked is far from me. How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrowes in his anger. They are as stubble before the winde, and as chaffe that the storme carrieth away. God layeth up his iniquitie for his children: he rewardeth him and he shall know it, His eyes shall see his destruction, and he shall drinke of the wrath of the Almighty. What pleasure then hath he in his house after him, when the number of his moneths is cut of in the midst? Wherefore it is your wisdom to forecast what sufficient answer you shall be able to make vnto the Great Iudge at that day, when he will demand, Give an account of thy stewardship, for thou maist be no longer steward. Luk. 16. 2.

Parent. But it is a lamentable thing to see how most folkes do reject all this counsell of God which you haue stood vpon, as needlesse, fantastically, new and vpstart.

Pastor. The obiection, (or rather blasphemous slander) that it is need-

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lesse, and fantastlicall, hath bin sufficiently confuted by the Holy Scriptures, as you haue heard already. The same we may say for their shamelesse censure, that it is new and vpstart. For besides that the Lord himselfe in his holy word doth call vpon vs to *aske for the old wayes or pathes, where is the good way, and to walke therein*, assuring vs that *we shall finde rest for our soules*, Ier. 6. 16. the godly Fathers in all ages haue cryed vnto the people for the same thing: And amongst those that haue laboured in the Church of God since Christ, we may read many worthy testimonies to this purpose, of which I will onely acquaint you with the graue and memorable speech of

* Chrysost. in
Joan. Hom. 2.

*Illud vps admo-
mendos hortan-
desq; cenſeo per-
neceſſarium, vt
quo nunc eſtis
animo perſeue-
retis, neq; in hoc
tantum con-
ſeſſu, ſed domi*

*Chryſoſtome in his ſecond Sermon vp-
on IOHN: * I indge it very neceſſarie
(ſaith he) to admoniſh and exhort you,
that you would continue in the minde you
are now in, and not onely in this aſſembly,
but at home alſo you would oftentimes
ſpeake, reaſon, and inquire of theſe things
too and fro, one wiſh another (bringing in
this moſt commendable and excellent cu-
ſtome)*

stone) the husband with the wife and the *quoz vir cum*
 father with the childe. And let none object *uxore, pater cū*
 to me, that children ought not to be busied *filio, inuicem de*
 herein. For they haue neede not onely to *his frequenter,*
 intend these admonitions, but also to giue *& vltro citroq;*
 themselves to nothing else. And after- *suam & ferant*
 wards, Do you not deservedly prouoke the *& inquirant*
 wrath of God against your selues, seeing *sententiam, re-*
 you take certaine times and vse diligent *ling; probatis-*
 care for other matters, but count it trou- *simam hanc &*
 ble some and unseasonable to exercise your *pulcherrimā in-*
 children in the learning of Gods matters? *ducere consue-*
 These things ought not to be so, as you doe, *tudinem. Ne*
 my most beloued breshren. Verily this age *mibi quissiam*
 (of childhood) standeth in greatest neede *dicat, pueros in*
 of these admonitions. For it is tender and *his occupari non*
 quickly sucketh in whatsoever is instilled *oportere. Non*
 into it, and what it heareth, it receiueth; *enim tantum o-*
 and like as waxe taketh the impressiō of *pua est, vt his*
 a seale, so childrens mindes doe in hearing. *vacent admoni-*
 Moreover their manner of life consisteth *tionibus, verum*
 much in hearing, and they are of that qua- *etiam solu. And*
 lity, that they are of that qualitie, that *afterwards:*
 diligent curā adhibita in diuinarum rerum doctrinā *Nonne ira Dei*
 molestū intemperatiuū ducitur? Nō sic, non sic, inquā, *in vos meritō*
 fratres dilectissimi. Hæc profecto atas his maximè admonitionibus indiget. *procurati, cum*
 Tenuis est & cito qua ei instillantur, imbibit, & audita accipit, tanquā sigillo *ceteris rebus &*
 auditus cere, hoc est, puerorū animi, impresso. Præterea & *certo tempore &*
 vite eius

in auditu est, & litic for the most part, that they may easily
in ipsis fere in- be bowed either to vertue or vice. If any
an; *ut vel ad* then would waine them from their cradles,
virtutem vel ad as it were from the entry of vices vnto the
vitiū facile pos- way of verine, he may settle them in a cer-
se deflectere. Si taine habit and nature of lining well, from
quis igitur eis whence they shall not easily fal back, of their
ab ipsis incuna- owne accord vnto any very bad courses,
bulis & quasi sitbens by such vsage they are allured vnto
vitiū resti- vertue from their tender age. And
bulis ad viam vpon Matthew in Sermon 5. he exhor-
virtutis abstra- teth Housholders to call to remem-
heret, in habitu brance and to repeat Sermons (newly
quodā & natu- heard vpon the weeke day) with their
ra recte viuendi familie at home, before they do busie
eos confirmaret, themselues with other matters. Now
neq; sponte sua then, you must not be discouraged by
facile in deteri- any such reprochfull termes, from
ora prolaberent- seeking and setting forth the sweet & sa-
tur, cum eius- uour of the knowledg of God in your
modi a teneris place and calling; for Satan is euer
ad virtutem eos wont^z to labor the hindrance of Gods
alliceret. &c. word by the^a vngodly speeches of
y 2 Cor. 2. 14. foolish and malicious persons, as by all
z 1 Theff. 2. 18. other meanes he can vse, whom^b you
a Iude ver. 14, must resist by Faith, Prayer, Wisdome
15, 16, 17, 18. and Diligence in all holy meanes vnto
b 1 Pet. 5. 9. the
Ephes. 6. 10, 11,
&c. to 21.
2 Theff 3. 1, 2.
1 Cor. 3. 11.

the vttermoſt of your power, and then ſurely the Lord will bruiſe him vnder your feete ſhortly. *Rom. 16. 20.*

To conclude, I require you ^c before God and the Lord Ieſus Chriſt, who ſhall iudge the quicke and dead at his appearing & in his kingdom, that you neither neglect the publike preaching of his word, ^d nor the tryall of doctrine by the holy Scriptures: nor yet the private reading of the ſame, vnder preſence of vſing this or any other good Bookes whatſoeuer. For the holy Bible *is the Booke of Bookes*, whereof I would wiſh you to read one Chapter at the leaſt euery worke-day morning, and to cauſe your folkes (euery one both great and ſmall) ſeueraſly to render you a ſentence thereof in the euening before you go to prayers with them, * remembring that they are ^e bleſſed who exerciſe themſelues in Gods Law both day and night, to do thereafter. And I commend you to God and to the word of his grace, which is able to build you vp, and to giue you an inheritance among all them which are ſanctified.

c 2 Tim. 4. 1.
d Act. 17. 11.
e For their rawneſſe ſake, you may appoint ech of them by name ſome ſhort and ſiſthy ſentence out of the Chapter as ſoone as you haue read it in the morning, and wiſh them to thinke of it in the day time, that ſo they may giue you an account of it the more eaſily in the euening.
e Pſal. 1. 2.
f Deut. 5. 32, 33.
f Act. 20. 32.

g *Philip. 1. 9.* *10, 11.* *And I pray God that your*
loue may abound yet more and more
in knowledge and in all iudgement,
that you may approue things that are
excellent, that you may be sincere and
without offence till the day of Christ,
being filled with the fruits of righte-
ousnes, which are by Iesus Christ vnto
the glory and praise of God.

Parent. Amen.

Paster. So I leaue you to your

h 2 Cor. 13. 11. Booke: h Farewell.

i 2 Theff. 3. 16. Parent. i The Lord be with you.

THE

THE COUNTRY- MAN WITH HIS HOVSHOLD.



A Forme of Prayer before Conference.

Parent. **T**each vs, O Lord, by thy
most holy Spirit, we
heartily pray thee, that wee may
know Thee, thy Law, thy Gospell,
our selues, our sinnes, and duties
aright, and that we may put all to
good vse, namely to the glory of thy
blessed Name, to the further humilia-
tion, sanctification and true comfort
of our owne Soules and Bodies, and
to the edification and profit of our
Neighbours, through thy onely Son
Christ Iesus our Lord and Saviour.

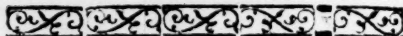
Childe.

Seruant.

Scholler.

} Amen

THE



81. THE FIRST PART.

*Concerning the Law, or Covenant of
Workes.*

Parent. **W**Hat is the voice of the
Law or Covenant of
workes?

^a Rom. 10. 5. Child. **Do this and thou shalt**
with ^{Mat.} 19. **live for ever.**

^{16, 17.} Parent. Which is the Summe of the
Law?

^b Exod. 20. 1, Child. ^b **The ten Commande**
^{&c.} ^{c.} Deut. 5. 1, **ments.**
^{2, 3, &c.}

Parent. Say them.

^c Exod. 20. 1. Child. ^c **God spake all these words,**
saying :

^{vers.} 2. **I. I am the Lord thy God, which**
haue brought thee out of the Land of
Egypt, out of the house of bondage.

^{vers.} 3. **Thou shalt haue no other Gods be**
fore me.

^{vers.} 4. **II. Thou shalt not make vnto thee**
any grauen Image, or any likenesse
of any thing that is in Heauen above,
or that is in the Earth beneath, or
that

that is in the water vnder the earth.
Thou shalt not bow downe thy selfe *vers. 5.*
to them, nor serue them: For I the
Lord thy God am a iealous God, vi-
siting the iniquitie of the Fathers
vpon the children, vnto the third and *vers. 6.*
fourth generation of them that hate
me, and shewing mercy vnto thou-
sands of them that loue me and keepe
my commandements.

III. Thou shalt not take the name *vers. 7.*
of the Lord thy God in vaine: for the
Lord will not hold him guiltlesse, that
taketh his name in vaine.

IV. Remember the Sabbath day, *vers. 8.*
to keepe it holy. Six daies shalt thou *vers. 9.*
labour and do all thy worke, But the *vers. 10.*
seuenth day is the Sabbath of the
Lord thy God; In it thou shalt not
do any worke, thou, nor thy sonne,
nor thy daughter, thy man-seruant,
nor thy maid-seruant, nor thy cattell,
nor thy stranger that is within thy
gates: For in six daies the Lord made *vers. 11.*
heauen and earth, the sea and all that
in them is, and rested the seuenth day;
wherefore the Lord blessed the Sab-
bath

bath day and hallowed it.

vers. 12.

V. Honour thy father and thy mother, that thy daies may be long, vpon the Land, which the Lord thy God giueth thee.

vers. 13.

VI. Thou shalt not kill.

vers. 14.

VII. Thou shalt not commit adultery.

vers. 15.

VIII. Thou shalt not steale.

vers. 16.

IX. Thou shalt not beare false witnes against thy Neighbour.

vers. 17.

X. Thou shalt not couet thy neighbours house, thou shalt not couet thy Neighbours wife, nor his man-servant, nor his maid-servant, nor his ore, nor his asse, nor any thing that is thy neighbours.

Parent. But the Papists do not diuide the Commandements thus; some of them dashing the second quire out of the Text, and others adioyning it to the first, and so making the first and second both one: and therefore both sorts of them are forced to diuide the tenth Commandement (as we reckon it) into two, thereby to make vp the number of ten, counting the first member

ber of the tenth for the ninth, and all the other members remaining, for the tenth.

Paster. They do so indeed. But they are confuted by good and apparent reason. For,

First, they that quite dash out the second out of the text of the ten Commandements, are flatly impious, because they goe about to abrogate and ^{d Ps. 119. 116.} destroy that which God would haue continued for the guidance of his people vnto the end of the world, seeing at his appointment, *Moses* wrote it in the Tables of stone, as well as all the rest. And the reason of this their sacriledge, is vile and abominable, euen to hide their manifold Idolatry, Imagerie, and other wretched inuentions in the worship of God, which they see cleerely condemned in the second commandement.

Secondly, they that adioyne the second to the first, as a part thereof, do not consider how God himselfe by his Spirit of wisdome hath noted the diuersitie of the matter throughout all the

11.

the ten, in such sort, that euery seuerall commandement hath *one principall verbe*, wherein the greatest force of the commandement doth consist, as in a word that beareth the sway throughout all that precept, or prohibition where it is placed, in the very forefront or neere vnto it, as in the Originall tongue is plaine to the judicious and learned. For there are ten seuerall verbes (for ech commandement one) whereupon the matter and drift of ech commandement doth chiefly depend. Now the verbe of the second, doth manifestly differ from the verbe of the first, according to the diuers matter thereof: for the first imposeth vpon our soules, that the true God onely must be our God, and thereby excludeth all false Gods or Idols; but the second requireth vs, to take and vse such outward worship onely of the true God, which he himselfe hath prescribed, and forbiddeth to *Make* or vse any other outward worship of himselfe, and all outward worship or approbation of any false God or Idoll at
all.

all. And as for the verbe of the ninth and tenth Commandements (as they diuide) it is but one, as the matter is but one, to wit, that we should not *Co-uet*, meaning with an euill concupiscence, although the things forbidden to be coueted are diuers, as our *neighbours house, wife, servant, &c.* and therefore it is but one Commandement. And it is to be noted, that by their manner of diuiding, they might make so many seuerall Commandements, as there be seuerall things forbidden to be coueted; which were absurd. The truth then is that the grosser and more sensible breach of all the particular members mentioned in the tenth Commandement, are forbidden in the five Commandements going next before, and the Lord maketh a Collection of them all together, as touching the first hatching and breeding (of those grosser breaches) in our wretched concupiscence, and condemneth it wholly, and apart, by it selfe in this one Commandement, which he hath in most conuenient sort put in the last

F place,

place. All which being indifferently weighed, we may not vnfitly say, as our Sauour in a case not much vnlike, *e Math. 19. 6.* *What God hath ioyned together, let no man put asunder.* And this that I haue said is confirmed by the Repetition that *Moses* maketh of the Ten Commandements in *f Deuteronomie,* where the neighbours wife is specified before his house, which at the giuing of the Law recorded in *Exodus* *g Exod. 20 17.* was otherwise. Vndoubtedly, it was to teach vs to referre them both, together with the members that follow, vnto one chiefe head or commandement: If it were not so, there might bee giuen an occasion of doubting, which were the ninth commandement, and which the tenth, but now by our diuision all such occasion is preuented.

Servant. What are those words, *God spake all these words, saying?*

Scholler. They are a Preface to all the Commandements following.

Servant. What lesson doe they teach?

Scholler.

Scholler. ^h Because God himselfe ^h *Deut. 5. 22.*
delivered all the commandements
with his stone holy mouth, that there-
fore it concerneth mee to learne and
keepe them.

Parent. How are the Commande-
ments diuided?

Childe, ⁱ Into two Tables. ⁱ *Deut. 10. 1, 2,*

Parents. What doth the first table
containe?

Childe. ^k My duty towards God ^k *Matb. 23. 36,*
in the foure first commandements. ^{37, 38, 39, 40.}

Servant. What is common to these
foure?

Scholler. Everyone of them haue
seuerall reasons added, which in the
first commandement goeth before,
and in the other three doe come after.

Servant. Which is the Reason of the
first commandement?

Scholler. I am the Lord thy God,
which haue brought thee out of the
land of Egypt, out of the house of
bondage.

Servant. What doth it principally
and generally teach?

Scholler. ^l Because God is the ^l *Deut. 6. 4, 5,*

F 2 *Lord*

Lord my God, the author of all good gifts and blessings, and the only Saviour and deliverer of his people, that therefore I am bound to serve him with all my hart.

Parent. Which is the first commandement it selfe?

Child. Thou shalt haue no other Gods before me.

Parent. What doth the first commandement injoyne?

Child. ^m The inward worship of
^{m 1 Chron. 28.} the true God alone, which is both to
^{9.} know him, and also to feare, loue and
^{Pro. 3. 5.} trust in him, and in nothing else.

Parent. Which is the second commandement?

Child. Thou shalt not make vnto thee any grauen Image, or any likeness of any thing, that is in heauen above, or that is in the earth beneath, or that is in the water vnder the earth: Thou shalt not bow downe thy selfe to them nor serue them.

^{n Deut. 12. 30,} *Parent.* What doth the second
^{31, 32.} commandement enioyne?

^{Matth. 23. 9.} *Child.* ⁿ The outward worship of
 the

the true God only, according to his appointment set downe in the holy Scriptures.

Servant. Which is the reason of the second commandement?

Scholler. For I the Lord thy God am a jealous God, visiting the iniquitie of the fathers upon the children, unto the third and fourth generation, of them that hate me, and shewing mercy unto thousands of them that loue me and keepe my commandments.

Servant. What doth it reach?

Scholler. ° That God being jealous of his owne worship, is greatly displeased with all those that do worship him in a false manner, as the speciall haters of his name; but that he boughsafed singular mercy to all them that doe maintaine his pure worship, accounting them his speciall louers.

Parents. Why doth the Lord speake so particularly, both of the transgressors of this commandement, as though he had no other *Haters* but they, and also of the followers of his true worship,

Part. 1. The Country-man

ship, as though he had no other *Lovers* but they, seeing it is often and plainly shewed in the Scriptures, that all the wicked for their transgressing other commandements, as well as this, are censured to be his *Haters* or *Enemies*, and all the righteous having respect to other commandements as well as to this, are esteemed to be his *Friends* or *Lovers*.

Pastor. For two causes. First, the Lord would prevent mans erroneous concept concerning this commandement about all the rest, for man is not only *P* exceedingly prone to Idolatrie, Wil-worship and Superstition through the corruption of his nature, but also his blinde and deceitfull heart, *q* peruersely iudgeth the follower of Gods true worship to be Gods speciall Enemy, and *r* confidently beareth himselfe and others in hand, that by his false worshipping he doth highly please God.

Secondly, *r* Idolatrie is a notable breach of Gods couenant, *t* whence it is that God abhorreth both Idolaters and

p *Exo.* 32. 7. 8.

Nom. 15. 39.

Dent. 31. 16. 29.

Esa. 2. 8. 9.

Gal. 5. 16.

17. *&c.*

q 2 *King.* 18. 22.

25.

r *Iud.* 17. 4. 5.

10. 12. 13.

Ierr. 44. 15. 16.

17. 18.

f *Dent.* 4. 23.

24. *with*

Exod. 32. 19.

r *Ezek.* 16. 2.

Hos. 1. 2. *&* 2. 1.

4. 5.

and their Progenie continuing in this sinne, as a jealous husband lotheth his whorish wife, and her children, "but he embraceth with his loue the true worshippers, and their seed keeping covenant with God, as the husband doth his chaste wife and her children. ^{u Gen. 17. 7.} ^{1 Cor. 11. 2, 3.}

Parent. Which is the third commandement?

Child. Thou shalt not take the name of thy Lord thy God in vaine.

Parent. What doth the third commandement injoyne?

Child. * To auoyde all dishonouring and abusing of Gods name, in his titles, words and workes. ^{* 1 Tim. 6. 1.}

Servant. Which is the reason of the third commandement?

Scholler. For the Lord will not hold him guiltlesse that taketh his name in vaine.

Servant. What doth it teach?

Scholler. * That God will certainly punish that person in fearfull manner, who dishonoureth his holy name either in word or deede. ^{* Zach. 5. 4.} ^{1 Tim. 5. 12.}

Parent. Which is the fourth commandement?

F 4

Child.

Part. I. The Country-man

Childe. Remember the Sabbath day, to keepe it holy; Sixe daies shalt thou labour and doe all thy worke; But the seauenth day is the Sabbath of the Lord thy God, in it thou shalt not doe any worke, thou noz thy son, noz thy daughter, thy man-seruant, noz thy maid-seruant, noz thy cattell, noz thy stranger that is within thy gates.

Parent. What doth the fourth commandement inioyne?

y Gen. 2. 2, 3.

Act. 20. 7. &c.

1 Cor. 16. 1.

Nehem. 13. 21.

Esaï. 58. 13. 14.

Apoç. 1. 10.

Child. y To separate our selues and our people vpon the Lords day from all other exercises, to the seruice and worship of God alone.

Seruant. VWhat is the reason of the fourth commandement?

Scholler. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seauenth day; wherefoze the Lord blessed the sabbath day and hallowed it.

Seruant. VWhat doth it teach?

z Gen 2. 2, 3.

Exod 16. 23,

24, 25, 26, 27.

29.

Scholler. z Because God himselfe, hauing made all things in sixe dayes, both rested the seauenth from creating any

any more, and also sanctified the Sabbath for the use of his worship, wee ^{*Esai. 56. 4. 7.*} are bound to imitate his example in ^{*Ex. 38. 13, 14.*} keeping of the Lords day, assuring ^{*with Iohn 10. 19. 26.*} our selues that it is the way to true blessednesse.

Parent. VVhat doth the second table containe?

Child. ^a My dutie to man in the ^{*1 Math. 22.*} first last commandements, ^b whereof ^{*39, 40.*} the first is with promise. ^{*b Epsl. 6. 2.*}

Parent. Which is the fifth commandement, being the first of the second table?

Child. Honour thy Father and thy Mother.

Parent. VVhat doth the fifth commandement inioyne?

Child. ^c All speciall duties to man, ^{*c 1 Tim. 6. 1.*} in regard of his and our speciall calling and degree, whether Superiours, Inferiours or Equalls. ^{*1 Pet. 3. 7.*}

Parent. VVhich is the Promise?

Child. That thy daies may bee long vpon the Land, which the Lord thy God giueth thee.

Parent. VVhat doth it teach?

Child.

Part. I. The Country-man

d Iere. 35. 19.
with 1 King.
14. 12. 13.

Child. ^d That if I make consci-
ence of this Commandement, my life
shall be happie vpon the earth.

Parent. Which is the sixth com-
mandement?

Child. Thou shalt not kill.

Parent. What doth the sixth com-
mandement inioyne?

e Math. 5. 22.
Ez. 33. 8.

Child. ^e All duties to man in re-
spect of his person, and that both to
body and soule.

Parent. Which is the seauenth com-
mandement?

Child. Thou shalt not commit a
dulterie.

Parent. What doth the seauenth
commandement inioyne?

f Math. 5. 27,
28.

1 Thef. 4. 4. 5.

Child. ^f All duties to man in respect
of Chastitie.

Parent. Which is the eight com-
mandement?

Child. Thou shalt not steale.

Parent. What doth the eight com-
mandement inioyne?

g Ephes 4. 28.

Child. ^g All duties to man in re-
spect of his goods and maintenance.

Psal. 62. 10, 11

Parent. Which is the ninth com-
mandement?

Child.

Child. Thou shalt not beare false
witness against thy Neighbour.

Parent. What doth the ninth
Commandement injoyne?

Child. ^h All duties to man in re- ^h *Matth. 7. 1.*
spect of his good name. *Esai. 5. 20.*

Parent. Which is the tenth Com-
mandement?

Child. Thou shalt not covet thy
neighbours house, thou shalt not co-
vet thy neighbours wife, nor his man-
servant, nor his maid servant, nor
his ore nor his asse, nor any thing that
is thy neighbours.

Parent. What doth the tenth Com-
mandement injoyne?

Child. ⁱ To keepe my heart pure ⁱ *Rom. 7. 7.*
from all sinfull motions, yea though *Iam. 1. 14.*
I do not consent vnto them.

Parent. What obedience doth God
require at your hands to all these his
Commandements?

Child. ^k Perfect and continuall ^k *Deut. 26. 16.*
obedience both of soule and bodie [&] *27. 26.*
wholly, and of all the powers and ^{Jam. 2. 10.}
members of the same. *Rom. 6. 13, 16,*

Parent. Can you keepe Gods
Com-

Commandments perfectly and continually?

1 *Genes.* 6. 5.

Psal. 143. 2.

Rom. 7. 23.

Child. ¹ No, not in the least point; yea and though I doe my bittermost endeavour, yet I breake them every day in thought, word and deed.

Parent. What doe you call every breach of Gods Law, yea if it be no more but the least want of that which the Law requireth?

m 1 *Iohn* 3. 4.

& 5. 17.

Gal. 3. 10.

Rom 7. 7.

Child. ^m Sinne.

Parent. How commeth it to passe that you are so disobedient to Gods Law?

n *Rom* 5. 12,

14. & c.

Child. ⁿ By reason of the corruption of my nature, which came vpon all mankind through the fall of our first Parents.

Parent. Shew me how every part of man is corrupted with sinne.

o 1 *Cor.* 2. 14.

Child. First, ^o the mind is blinded with ignorance.

p *Tit.* 1. 15.

q *Iob* 15. 16.

Gal. 5. 24.

Secondly, ^p the conscience is defiled either with false excuses or græuous terrours.

Thirdly, ^q the will and affections do onely lust after euill, but auoide good.

Fourthly, ⁊ the members of the bodie do outwardly execute the sinne of the soule. *Rom. 6. 19.*

Parent. What punishment hath God threatned in his Law, vnto euery sinner.

Child. His curse, which is all miserie both spirituall and corporall in this world, and eternall condemnation in the world to come. *Gal. 3. 10. Dent. 28. 15, 16, &c.*

Parent. By what meanes are you taught how to escape the curse of God, which you deserue for your sins?

Child. Onely by the Gospell of the **Couenant of grace.** *Ier. 31. 31, 32, 33, 34.*

Parent. Wherefore then was the Law giuen? *Act. 13. 38, 39.*

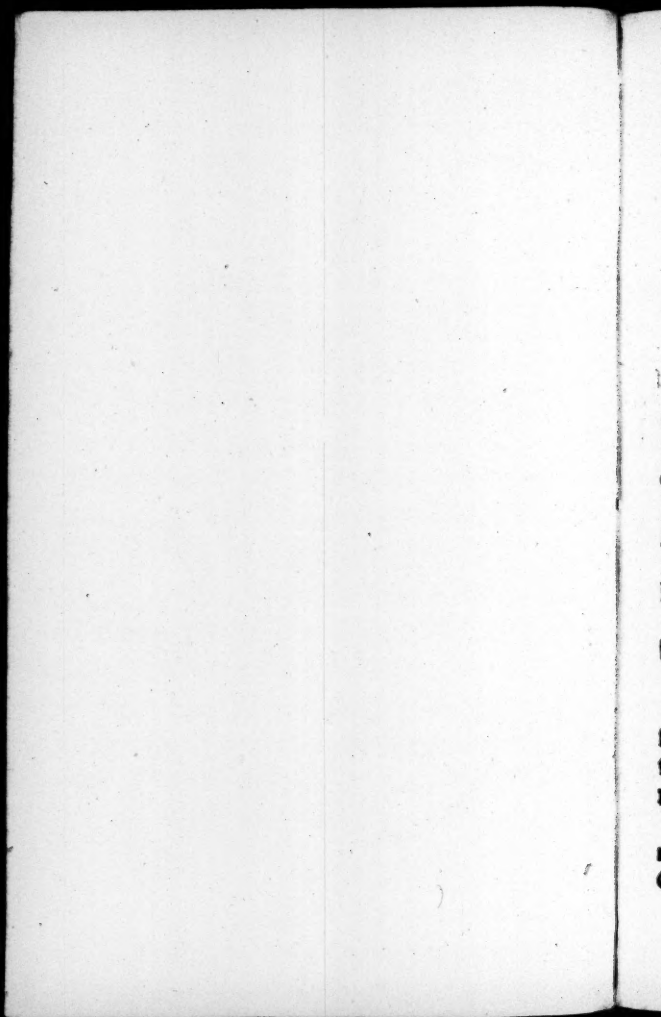
Child. For two causes.

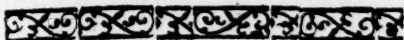
Parent. Which is the first?

Child. To terrifie vs and make vs seeke Christ. *Gal. 3. 17, 18, 19, 20, 21, 22, 23, 24.*

Parent. Which is the second?

Child. To be a continuall rule and direction for a godly life, as some as we beleue in Christ. *Math. 5. 17, &c.*





THE SECOND PART.

Concerning the Gospell or Covenant of Grace.

Parent. **W**Hat is the voice of the Gospell or Covenant of Grace?

Child. ^a Belæue on the Lord Iesus ^a *Act. 16. 31.* Christ, and thou shalt be saved.

Parent. How many things are to be considered in Christ?

Child. ^b Two, his Person and his ^b *John 1. 14.*
Office. *Luk. 4. 18, 19.*

Parent. Whereof consisteth his Person?

Child. ^c Of two natures, for he is ^c *Rom. 1. 3, 4.* both God and Man.

Parent. Why must he be God?

Child. ^d That he might be able to ^d *1 Theff. 1. 10.*
sustaine Gods wrath, which was due *Heb. 9. 12.*
to vs for our sins, and that he might *1 Sam. 2. 15.*
merit for vs.

Parent. Which person of the Trinitie is Iesus Christ according to his Godhead?

8. 3, 4. with righteousness and of eternall life.

Leuit. 18. 5.

Servant. Why must our High Priest Christ Iesus, worke the merit of our Redemption in such sort?

1 Act. 4. 12.

2 Cor. 5. 21.

Scholler. Because it was the onely way in Gods wisdom to satisfie his owne iustice, and to shew mercy, for the saluation of his chosen people.

Parent. Whereby doe you know assuredly that Christ hath satisfied the iustice of God, and obtained eternall Redemption for vs?

1 Rom. 4. 25.

2 Cor. 15. 14,

17, 18, 20.

Heb. 9. 11, 12.

Child. Because he arose from death to life and ascended into Heauen.

Parent. How doth Christ our Priest make Intercession for vs?

1 Mal. 3. 2, 3,

4. Exod. 28. 38.

29. 33, 34.

Heb. 4. 14, 15,

16. 2. 12. 24.

Child. He preuaileth with the Father by presenting the merit of his Passion vnto him, to receiue and continue vs in the Ceuenant of grace.

Parent. Whereby doe you know this assuredly?

u Rom. 8. 34.

Heb. 6. 19, 20.

9. 24.

Reuel. 1. 5.

Child. Because he sitteth at the right hand of God his Father, and so is become our continuall Remembrancer.

Parent. How is Christ the King of his Church?

Child. * By ruling it in this world, * *1 Job. 1. 32,*
and glorifying it in the world to come. *33. 1 Cor. 15. 25, & c.*

Parent. How doth Christ rule his Church in this world?

Child. First, ^x by working grace ^x *Phil. 2. 13.*
in the heart.

Secondly, ^y by protecting and de- ^y *Psalm 121.*
fending it.

Thirdly, ^z by disposing all things ^z *Rom. 8. 28.*
to its greatest good.

* * *

* * *

Parent. What Graces doth Christ the King of his Church, worke in the heart? *The first way of Christs ruling of his Church in this world.*

Child. ^a Faith and Sanctification ^a *Phil. 1. 20.*
or Regeneration. *1 Cor. 6. 11.*

Parent. What is Faith? *1 Cor. 6. 11.*

Child. ^b Faith is a true persuasion of my heart, grounded upon the Promises of God, that whatsoever Christ hath wrought for the salvation of Man, he hath done it as well for me, as for any others. *b 1 Th. 3. 12, 17. Rom. 4. 18, 21.*

Parent. In what words is Faith in
G 2 Christ

e *John* 3.16,
34,35.

Child. * The second person, namely, the Sonne of God.

Parent. Why must hee be Man also?

f *Heb.* 2.16.

Child. † That he might be fit to satisfie for man that had sinned.

Parent. What is his Office?

g *John* 14. 6,
1 *Tim.* 2.5.

Child. ‡ He is the onely Mediator betweene God and vs, for our reconciliation vnto him.

Parent. How many parts be there of his Mediation?

h *Act.* 3.21.
Heb. 7.2,3.
Psal. 110.2,3,

Child. ^h Thre, for he is the Prophet, the Priest, and the King of his Church.

Parent. What is Christs Church?

i *Ephes.* 1.4,5,
13,23.
Reuel. 17.14.
John 17.6,14,
15,16.

Child. ⁱ All Gods chosen people called out of the sinfull fellowship of the world and beleauing in Christ.

Parent. How is Christ the Prophet of his Church?

k *Hebr.* 1.1.
John 15.15.
Luk. 10.16.
Math. 10.40.
e 18.19,20.
Act. 19.20,27.

Child. ^k In teaching vs the whole will of God, both in his owne person when he was vpon the earth, and also by his Ministers from the beginning of the world vnto the end thereof.

Parent. How is he the Priest of his Church?

Child.

Child. ¹ By working the merit of ¹ Rom. 8. 32,
our Redemption, and by making In- ^{33, 34.}
tercession for vs.

Parent. How hath Christ wrought
the merit of our Redemption?

Child. ^m Both by his sufferings, ^m Phil. 2. 8.
especially his precious death, and also
by his holy life.

Parent. How was Christ our Priest
by his sufferings, and especially by his
precious death?

Child. ⁿ He suffered in soule and ⁿ Math. 26. &
bodie, yea vnto separation, whatso- ^{27. chapters.}
euer we should haue suffred, so sacri-
ficing himselfe for vs.

Parent. What did he merit for vs
by such his sufferings?

Child. ^o The taking away of our ^o Iohn 1. 29.
sinnes, and of all punishment due to ^{Esai. 53. 5, 6.}
vs for the same. ^{Coloss. 1. 14.}

Parent. What was his holy life? ^{Gal. 3. 13.}

Child. ^p He perfectly obeyed and ^p Heb. 7. 26.
fulfilled the Law of God in all ^{Psal. 40. 7, 8.}
points. ^{Math. 3. 15.}

Parent. What benefit haue we by
his holy life?

Child. ^q The assurance of perfect ^q 1 Cor. 1. 30.
right. ^{Rom. 5. 18, 19.}

8. 3, 4. with righteousness and of eternall life.

Leuit. 18. 5.

Seruant. Why must our High Priest Christ Iesus, worke the merit of our Redemption in such sort?

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2 Cor. 15. 14,

17, 18, 20.

Heb. 9. 11, 12.

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4. Exod. 28. 38.

29. 33, &c.

Heb. 4. 14, 15,

16. & 12. 24.

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Heb. 6. 19, 20.

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and glorifying it in the world to 33. *1 Cor. 15.*
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* * *

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Promises of God, that whatsoeuer
Christ hath wrought for the saluati-
on of Man, he hath done it as well
for me, as for any others.

Parent. In what words is Faith in

G 2

Christ

Christ taught ?

Gal . 2, 20.

Child. ^c The Sonne of God hath loued me, and giuen himsele for me.

Seruant. What is the least measure of true Faith that any one can haue, who is of yeeres of discretion ?

d Gen. 4. 13.

Rom. 8. 9, 23.

24, 25. Ephes. 3.

17. Math. 5. 6.

Psal. 51. 8, 9.

compared.

Scholler. ^d When one is perswaded that his sinnes may be forgiven, and withall prayeth from the bottome of his heart, that whatsoeuer els God doth for him, he would forgive him.

Seruant. But when Faith groweth to some strength, how may you know then, that you haue a true and liuely faith ?

e Rom. 5. 1.

Gal. 4. 6.

Scholler. First, ^e by the inward peace of my conscience, feeling Gods loue in Christ, and assuring me of the forgiveness of all my sinnes.

f Act. 14. 9.

Rom. 6. 19.

Jam. 2. 14, 15,

Secondly, ^f by my good workes, which are the fruits of a liuely faith*.

16. &c.

* See more of

Faith in Part.

4. and in Part.

5.

Seruant. Where are the chiefest points of Faith (as touching the things themselues that are to be beleued of a Christian) comprised and set all together

gither in one short summe, for the help of the more ignorant sort & of weake memories?

Scholler. In the Confession of Faith, commonly called the Articles of our Beliefe, and by some, The Apostles Creed.

Servant. Why is it called, *The Creed*?

Scholler. Of the Latine word Credo, which is the first word in this Confession, and signifieth in our English tongue, I beleue.

Servant. And why beareth it the name of the Apostles?

Scholler. Because it was taken out of the doctrine of the Apostles.

Servant. Vnto whom was it prescribed?

Scholler. Vnto euery one to confesse in his owne person, as being indeed the Summe of all Religion.

Parent. Rehearse the Creed.

Child. I beleue in God, the Father almighty, maker of heauen and earth: And in Iesus Christ, his onely Sonne, our Lord, who was conceived

The forme of
Confession of
Faith.

Part.2. The Country-man

by the Holy Ghost, borne of the Vir-
gin Marie, suffered vnder Ponce
Pilate, was crucified, dead and bu-
ried; He descended into Hell; The
third day hee rose againe from the
dead, He ascended into heauen, and
 sitteth on the right hand of God the
Father Almighty: From thence he
shall come to iudge the quicke and the
dead. I beleue in the Holy Ghost,
the holy Catholike Church, the Com-
munion of Saints, the forgiveness
of Sinnes, the Resurrection of the
Bodie, and the Life euerlasting.
Amen.

Parent. I pray you, Pastor, giue vs
a short Explanation of the Creede,
which we may vse to read deliberately
in our house vnto our ignorant peo-
ple now and then, and at the least vp-
on the Lords day (where better means
of edification cannot be had) before
or after we haue beene at the publike
Ministerie of the word. In which Ex-
planation, we would haue you to di-
rect vs, how to vnderstand and apply,
euery seuerall point to ech one of our
selues

selues particularly, and withall set vs downe in the margent, some of the plainest testimonies of holy Scripture, to proue that your exposition is grounded thereon.

Pastor. I will, so that you will not forget nor neglect to vse it weekly, till such time as you and your Families be better instructed and settled in the truth.

Parent. I pray God make me and my companie not only mindfull and diligent to vse it, but also giue vs grace to profit by it.

Pastor. Amen. Now than, a Christian man or woman, should vnderstand and apply to his or her selfe, the Articles of Faith, as if he or she should say a litle more largely, thus:

* * *

* * *

Forasmuch as true Faith is the onely Mother and ground-wozke of all sauving graces, and whereby also they become acceptable to God, and that euery person who looketh to be saued, must attaine saluation by his

The Explanation of the Creede.

g *Heb.* 11. 1, 2, 3, &c. *1am.* 1, 12, 13. *1 Tim.* 1. 5. *2 Pet.* 1. 5, 6, 7, 8, 9.

h *Hab. 2. 4.* h owne faith, and not by the
John 3. 15, 16, faith that is in any others
18. Gal. 3. 22, out of himselfe: And sozaf
26. Heb. 10. 38. much as the same true faith
 & *11. 6.* will necessarily shew it self
1 Rom. 10. 10. by Confession, I doe here
2 Cor. 4. 13. make confession of it with
Matth. 10 32, my mouth, as I haue recei-
33. Act. 8. 37. ued and do stedfastly hold it
 in my heart, not from the
 traditions or sayings of
 men, but as I see it war-
 ranted in Gods most holy
 word, vnto the praise and
 glozy of God, my owne com-
 fort, and the good example of
 others, in this soyme fol-
 lowing: to wit,

The Creed
 it self being
 the Summe
 of the holy
 Gospell.

k *Deut. 4. 39.*

1 *John 5. 7.*

l *Matth. 28. 19.*

m *John 14. 1.*

& *20. 28.*

n *Ephes. 1. 11.*

Act. 15. 18. &

27. 20, 21, 22,

&c.

o *Gen. 1. & 2.*

chapters.

I doe acknowledge and I beleue
 beleue^k one onely God di- in God, the
 stinguished into thre per- Father Al-
 sons, ^l the Father, the Son, mighty,
 and the Holy Ghost, to be Maker of
^m my God, ⁿ who decreed
 befoze all worldes, ^o made
 and fashioned in time,
 P disposeth

heaven &
earth.

& p disposeth and possesseth all p *Act. 4. 24.*
 things whatsoeuer with all *28. Gen. 14. 19.*
 their seuerall actions & cir- *Rom. 11. 36.*
 cumstances in most holy
 manner according to his in-
 finite power and wisdom, e,
 vnto his owne glory, and
 specially Angels in heauen
 and Men on earth, who is
 both willing & able to blesse
 me, q and who I know ma- q *Rom. 8. 18.*
 keth all things worke togi- *Psal. 115. 11,*
 ther for good vnto me, whom *13, 15.*
 he hath called to loue, feare
 and obey him, maugre all
 enemies, r because hee is r *Iohn 10. 17.*
 Christs father and my fa-
 ther, & almighty in strength.
 Which Father, r when wee r *Gen. 3. 1, 7.*
 wretches fel shamefully (be- *Iohn 8. 44.*
 cause willingly) from God, *Rom. 7. 12, 23.*
 vpon the inticement of the *Deut. 27. 26.*
 Deuill, and intwapped our
 selues with vnspeakable
 guilt, slauerie and woe, re-
 bellling against the Law of
 God, which is holy, iust and
 good,

good, and lying open to Gods ^{And in Ie-}
 curse for evermore, ^{sus Christ} sent
 forth for the praise of his ^{his onely}
 glorious grace, the second ^{Sonne our}
 Person of the Trinitie, even ^{Lord,}
 his onely begotten Sonne to
 be ["] our Lord for our Re-
 demption, and so to become
 our Saviour, which is ment
 by the name * Iesus, and
 therefore he * annointed him
 (for the name Christ signifi-
 eth Annointed) with the
 Spirit aboue measure, that
 he might be our holy ^y Pro-
 phet to teach vs the way of
 saluation, ^z our mercifull
 High Priest to offer himself
 a sacrifice for vs, and our
 powerfull King to worke
 in our hearts his sauing
 grace, to gouerne vs, to pro-
 tect vs, and continually to
 minister vnto vs all bles-
 sings needfull both for soule
 and bodie. ^b Which Iesus
 Christ to the end he might be

Who was
 concerned

by the Ho-
ly Ghost,
Borne of
the Virgin
Marie,

a fit Mediator for vs, to keepe *Rom. 5. 15, 18,*
the true nature of man by *19. & 8. 2, 3.*

on him in all things, (sinne
onely excepted) and so was
holily conceived by the ex-
traordinary operation of y
Holy Ghost, in the wombe
of a Virgin called Marie,
thereby sanctifying our sin-
full conceptions, and of her
was he borne, and brought
forth into the world, after the
common fashion of all men,

that we might be sure, that *c Gal. 4. 4, 5.*
by the partaking of our na- *Heb. 2. 16, 17.*

ture he hath communicated
himselfe and all his goodnes

to vs. *d Rom. 5. 12.* Who in the same

our nature led a holy life ac-
cording to all Gods com-

mandements, that it might
be imputed vnto vs, and

withal suffered vnspeakable *e Eps. 52.*

torments both in soule and *Luk 22. 44.*

bodie, sufficient to haue pur- *e 23. 1. &c.*

ged the sinnes of the whole *1. In 18. & 19.*

world, though none but the

faithfull

Suffered vn-
der Ponce
Pilate,

f *Dent.* 21. 23.*Galat.* 3. 13.1 *Theff.* 1. 10.1 *Iohn* 3. 8.g *Matth.* 27.*Coloss.* 2. 13, 14.*Phil.* 1. 29. *Gal.*6. 14. *Pf.* 119.67, 71. 2 *Cor.*12. 20. 1 *Theff.*

1. 10.

faithfull shall receiue any
 benefitt thereby. f *Who* be-
 ing made a Curse for vs,
 was bound as a guilty per-
 son, that we might be loosed
 out of the spirituall chaine
 and slauerie of Satan and
 sinne. g *Who* was condem-
 ned wrongfully by y^e Iudge
 Pilate, that we which are
 guilty of innumerable trans-
 gressions, might be dischar-
 ged before the Tribunall
 Seat of Gods fearefull ius-
 tice, and who thereupon
 was most shamefully execu-
 ted as a most hainous Male-
 factor, notwithstanding he
 was most iust and innocent,
 his hands and fete being
 fastned with nailes to a
 Crosse, and thereon tormen-
 ted till he was slaine, his
 side pierced with a speare,
 his blood shed both while he
 was aliue and dead, and so
 being truly dead, his bodie
 was

Was cruci-
 fied,

dead and
 buried,

was buried : All which was
 to satisfie Gods wrath, to
 wrath, to take the curse
 which otherwise was our
 due desert (because ^h we ^h *Rom. 5. 6, 8,*
 were vngodly, sinners, and *10.*
 Gods enemies) to kill and
 burie all our sins with him,
 to reconcile God and vs, to ⁱ *Ephes. 2. 16.*
 slay the enmitie, ^k and to san- ^k *Philip. 3. 10.*
 ctifie and make happy and *2 Cor. 4. 17.*
 comfortable all our afflicti-
 ons and persecutions. ^l *Pea* ^l *Act. 2. 24, 27,*
 he abased himselfe yet fur- ^s *29, 30. Ps. 16.*
 ther, even to the lowest de- ^s *10. Math. 12.*
 gre of humiliation, conti- ^{40.} *1 Cor. 15.*
 nuing three dayes and three *54, 55.*
 nights contemptibly in the
 bands of death, that he might
 vtterly abolish the sting of
 death, that he might vtterly
 abolish the sting of death,
 and teach vs thorow humi-
 liation for our sinnes. ^m *Spot ^m *Act. 2. 24.*
 withstanding, having payed *2 Cor. 13. 4.*
 the vttermost price for all *John 10. 18.*
 our sinnes, and conquered
 Satan,*

He descen-
 ded into
 Hell;

Rom. 4. 25. & 6. Satan, Sinne, Hell & Dam, the third
 4, 5, 9, 10, 11. nation, he triumphantly rose day he rose
 1 *Pet.* 1. 3, 4, 5. againe from death to life againe frō
 & 3. 21. vpon the third day, both to the dead,
Rom. 20. 5, 6.

to assure vs that God will
 count vs righteous that doe
 beleue in his name, and also
 to quicken and restore vs to
 a new and holy life, which is
 the first resurrection. ⁿ And

1 Cor. 15. 4, 5, 6. *Act.* 1. 2, so his soule taking his bodie

3, 4, 5, & c. againe and quickning it by
 his diuine power, he conti-

nued for a season vpon the

earth, and ^o afterwards did

thence gloriouly ascend in

to heauen, to take possession

of it in our name, to appeare

in the presence of God for

vs, and to fill all things and

specially his Church with

his gifts and graces, thereby

to lead it thither, whence by

sinne and iniquitie it was

banished. ^p There he sitteth

at the Fathers right hand,

making intercession for vs,

by

1 Tim. 3. 16. *Heb.* 7. 25. *1 Cor.* 15. 25, 27.

the third
 day he rose
 againe frō
 the dead,

He ascen-
 ded into
 heauen,

And sit-
 teth on the
 right hand

F
 he
 ce
 in
 qu
 th

of God, ^y by offering to his Father, *Act. 2. 33, 36.*
 Father Al- and applying to vs, the me- *Psal 110. 1.*
 mighty;

rit of his passion: where he
 hath all power and autho-
 ritie committed vnto him to
 be the onely Lord and King
 for the gouernment of all
 things vnto the saluation of
 his people and destruction of
 his enemies. ^q And there he *q Act. 3. 21.*
 shall remaine, as touching *Iohn 17. 24.*
 his manhood, vntill the latter
 day, to the end we might
 haue assured and constant
 comfort, because our flesh
 dwelleth there in the person
 of our Redēmer. ^r At that *r Act. 17. 30,*
 day he shall returne to pro- *31. 2 Cor. 5. 9,*
 nounce & execute iust iudge- *10. Math. 25.*
 ment vpon all mankinde, *32. Eccl. Rom.*
 both the good and bad, whe- *26.*
 ther dead afoze, or found a-
 liue at his comming, vnto
 the praise of his glorious
 iustice, rendring vnto every
 one, according as their
 woorkes shall testifie their
 faith

From thence
 hee shall
 come to
 iudge the
 quicke and
 the dead.

saith or vnbelæfe. This Ie-
sus Christ then I acknow-
ledge and belæue to be both
my Sauour, my Interces-
sor, and my Iudge, vnto
whom I earnestly cry,

f Rev. 22. 30.

t Act. 24. 16.

with 2 Cor. 5.

6, 8, 9, 10, 11.

‘Come Lord Iesus, come
quickly, labouring alwaies
to haue a cleare conscience,
that I may haue boldnes at
that day, and so I trust that
he will pronounce for me,
and make mee partaker of
his glozy. And withall I do

u 1 Cor. 6. 11.

Iohn 14. 26. &

15. 26.

acknowledge & belæue the
third Person of the Trini-
tie, the Holy Ghost, procé-
ding from the Father and
the Sonne, to be the Sancti-
fier and comforter of Gods
Elect, making effectuell vn-
to them, whatsoeuer Iesus
Christ hath wrought & suf-
fred; who worketh and pre-
naileth in me, which I per-
ceiue not only by the graces
of true holinesse and righ-
teousnes

I beleue
in y Holy
Ghost,

* Ephes. 4. 22,

23, 24. Rom. 7.

15, to the end,

teousness, begun and increa-
 sing in me, and by my dili-
 gent striving against the
 remnants of my corruption
 and lusts, but also ^x by the
 earnest of the same Spirit in ^x 2 Cor. 1. 22.
 my heart, enabling me to ^{Rm} 8. 15, 16,
 call God my Father, and to ^{23, 26.}
 pray with sighs and groans
 within my selfe for the per-
 fect adoption. And further I
 do acknowledge a ^y compa- ^y Iohn 10. 16.
 nie of people called by Gods ^{Act. 2. 42. & c.}
 free grace in Christ through ^{& 14. 22.}
 the power of the Holy Spi- ^{1 Cor. 1. 26, 27.}
 rit, set in number (in com- ^{1 Tim. 3. 12.}
 parison of the rest) and ordi-
 narily consisting of the baser
 sort, and the same exercised
 with many afflictions: ^{Der. 2} Des. 12. 30,
 using God according to his ^{31, 32. & 29.}
 word, ^a invoking his ^{29.}
 name, ^b submitting them- ^a Gen. 4. 26.
 selves unto the discipline ^{Rom. 10. 13.}
 of the Gospell, and ^c profes- ^b Heb. 13. 17.
 sing Jesus Christ in the use ^c Act. 19. 5.
 of the Sacraments, Bap- ^{1 Cor. 11. 24,}
 tisme, ^{25.}

The holy
Catholike
Church,

tilme, and the Supper of
 d Ephes. 5. 26, the Lord. ^d Holy, because

^{27.} both Christs holines is im-
 1 Thes. 4. 7. puted to them believing in

him, and also for that there
 doth proceed from their holy
 faith, a holy life and conuer-
 sation. And Catholike, be-
 cause this companie of peo-
 ple is ^e vniuersally scattered

c Ephes. 4. 12, 13, 16. ouer all the world, of whose

John 11. 52. number (without the which

Isas. 2. 2, 3. there is no saluation) I doe

certainly know and profeſſe

f John 6. 27. & my ſelfe to be one, ^f because

10. 27. Act. 2. I ſeele in my ſelfe an hun-

47. & 24. 14. gring after the Word and

Sacraments, with all other

the Ordinances of the Lord,

as the meanes of my ſpiri-

tuall nourishment, and doe

willingly ſubmit my ſelfe to

be guided by the ſpirit and

word of God. In which

Church I acknowledge that

g 1 Iob. 1. 1, 2, 3, 4, 5, 6, 7. there is a partaking of gifts

Pſal. 16. 3. and graces from Chriſt to

1 Cor. 13. 26. them,

the Com-
 munion of
 Saints,

the for-
giuenesse
of sinnes,

them, & amongst themselves mutually unto the best good and saluation of every member, which I for my part doe professe and practise, both topping my selfe vnto them in all godly exercises and labours, and feeling my selfe vntainedly knitt vnto them in all holy affections & mercifulnesse. And so much as, this onely true Church doth apply Iesus Christs righteousness vnto it selfe (every member particular) and for his sake (whom they haue pierced by their sinnes) do heartily repent, I do beleue that God wil forgive them their sinnes, and do assure my selfe that he will forgive me all mine, for the which cause I cannot chuse but be thankfull to the Lord in waging warre against every sinne, and in forgiving and praying for

Esa. 11. 6, 7, 8,
Phil. 2. 1, 2, 3,
1 Co. 12. 11.
12, 13, 14.

1 Acl. 13. 38,
39. Psal. 103.
12, 13, 14, 11, 12.
Esa. 38. 17.
Mic. 7. 19.
Zach. 12. 10.
Rom. 7. 19, 10.
Math. 5. 44,
45. & 6. 14.
Ephes. 4. 32.
Luk. 23. 34.
Acl. 7. 60.

all them that haue vniustly
 and greatly offended me,
 euen my sorest enemies. Fi-
 nally, I acknowledge and
 beleue, that at the last day ^{the resur-}
^{rection of} all the Tonkes of the dead ^{the body,}
 shall returne and be put into
 the very same bodies where
 in they once liued, and so be
 raised vp to liue againe, and
 the quicke changed, all in a
 moment, through the in-
 speakable power of God, to
 the end they may all come to
 iudgment wholly both bodies
 and soules together, and sen-
 tence may be giuen vpon
 them: When^e for my part
 I trust to haue a ioyfull and
 glorious resurrection my
 selfe (as all other the faith-
 full shall haue, whereof we
 haue a plaine earnest giuen
 vs already in the Resurre-
 ction of Christ our head) free
 from any more miserie and
 hauing all teares wiped
 away

i Job. 5. 28, 29.

Job 19. 25.

1 Cor. 15.

Eccles. 12. 14.

2 Cor. 5. 10.

Matth. 25.

k Phil. 3. 21.

Revel. 10. 6. &

21. 4. Rem. 6. 11.

13. & 12. 1, 2.

away from mine eyes, be-
cause I seele my selfe rising
daily vnto newnesse of life,
and my bodie conformed &
fitted in all the parts and fa-
culties of it moze and moze
to serue the Lord, for I
know I shall not be con-
demned, because I verily
believe ¹ Iesus Christ hath
bene in a sayt condemned
for me, and hath made mee
condemne my selfe in re-
moze of conscience for my
sinnes, to such effect, that I
walke not after the flesh,
that is, in following and sa-
tisfying the swindge of my
naturall corruption, but af-
ter the Spirit, that is, in
framing my waies agreable
to the gift and state of rege-
neration wzought in my
heart by the Holy Spirit.

¹ Rom. 8. 1. 2.
² Cor. 7. 11.

and the
life

^m From that day the Godly
shall possesse the kingdome
of heauen in the presence of

^m 2 Cor 5. 1, 2.
Ec. 1 Tim 4. 8.
Revel. 21. 22. &
22. 1, 2, 3, 4, 5.

John 10. 9, 10.
 11, 15, 17, 18.
Phil. 3. 20.
 1 *Thess.* 4. 17.

God for evermore, the most euerla-
 happy and blessed life, which stings,
 God hath prepared for them,
 and whereof I looke to be
 partaker, forasmuch as
 Christ hath both merited it
 for me, and wrought so in
 me, that my conuersation is
 in heauen, that is, such as
 tendeth & directeth towards
 the heavenly glory. ⁿ There
 shall he be praised of me, and
 of all other his elect for ever.

o Rom. 10. 10.
2 Cor. 1. 20.
Apoc. 22. 20.
Tit. 3. 7.
Rom. 8. 23.

o All these things I doe truly Amen.
 beleeue with my heart, and
 confesse with my mouth, that
 they are so indeed, and doe
 desire and waite for the full
 performance & accomplish-
 ment of them vnto the praise
 and glory of God.

* * *

= L =

Parent. What is Regeneration or
 Sanctification?

Child.

Child. ^p A singular grace of God, ^p *John 3. 3.*
whereby I am truly changed from ^{Luk. 3. 3, 8.}
my sinnes, and made the obedient ^{1 Theff. 5. 23.}
child of God.

Parent. What are the parts of Re-
generation?

Child. ^q The mortifying of the ^q *Ephes. 4. 22,*
olde man, and the quickning of the ^{23, 24.}
new.

Parent. What is the mortifying of
the old man?

Child. ^r The abating and cruci- ^r *Rom. 6. 3, 6,*
fying of sinne and of the power there- ^{&c. & 8. 13.}
of, through the vertue of Christs ^{Col. 3. 5. Gal. 5.}
death and bursall. ^{24.}

Servant. How must you vse Christs
death that it may slay your sinne?

Scholler. ^f Bethinking my selfe ^f *Zach. 12. 10.*
that my sinnes were the very cause ^{Gal. 2. 20. Heb.}
of Christs death, I must abhorre to ^{6. 6. 1 Cor. 2. 8.}
commit new, least thereby I crucifie ^{with 1 Pet. 4. 1,}
again the Lord of life. ^{2.}

Parent. What is the quickning of
the new man?

Child. ^t A raising vp and strength- ^t *Ephes. 2. 1 &*
ning vnto newnesse of life, with a ^{4. 23, 24.}
continuall increase, through the ^{Gal. 2. 19, 20.}
^{Col. 2. 12, 13,}
^{& 3. 1, 2, 3, 4.}
power

Rom. 5. 10. & power of Christs resurrection and
6. 4, 5, 9, 10, 11. life.

Servant. How must you vse Christs resurrection, that you may be quickened thereby to lead a new life?

Scholler. "Wethinking my selfe
u 1 Cor. 15. 36, 57. Rom. 6. 4, 5. that Christ triumphing over my sins
with Heb. 6. 6. in his resurrection, made me righte-
& Pro. 14. 31. ous, I am stirred vp vnto a godly
life, that I may glorifie & not shame
his triumph*.

* See more of
Regeneration
in Part. 4.

Parent. Notwithstanding all this,
do you not sinne daily?

* Heb. 12. 4. Child. * Yes, but yet I renew
Psal. 119. 59. my repentance afresh every day, and
& 73. 13, 14. earnestly strine with a continuall en-
Rom. 6. 12. deavour against sinne, suffering it not
to raigne in me.

Parent. What is your continuall
endeavour?

x Psal. 39. 1. Child. First, * I watch ouer all
Gal. 5. 24. I am. my wayes, resisting the lusts of my
4. 4. 1 Pet. 5, owne sinfull heart and flesh, the mo-
8, 9. Rom. 7. 17, tions of the Deuill, and the intise-
18, 19. ments & terrors of the world.

y Act. 9. 36. Secondly, y I studie to abound in
1 Cor. 15. 58. all good woꝝkes, and to grow in grace
and

and in the knowledge of our Lord ² Pet. 3. 17. and Saviour Jesus Christ.

Servant. And what is your comfort in these your endeavors?

Scholler. First, ² that my conscience ² Heb 6. 11. & ¹³ 18. Ps. 19. 13. doth not accuse me either of willfull negligence, or presumption.

Secondly, ² my hope is confirmed ² 1 Thes. 5. 24. that I shall conquer sinne, and receive ¹ Cor. 1. 8, 9. daily increase for a new life.

Parent. What is repentance?

Childe. ^b Repentance is a settled ^b Luk. 3. 3, 8. purpose in my heart, ioynd with a ^{Acts 2. 38. & 11. 23.} carefull endeavour to leaue all my finnes, and to leade a new life according to all Gods commandements.

Servant. By what notes may you know that you haue Repentance and Newnesse of life? And more particularly, how may you bee sure that you haue truly repented of some sin which you haue committed?

Scholler. First, ^c when my heart ^c 2 Cor. 7. 9, 10. is vnfaignedly grieved with godly sorrow, even because I haue disobeyed ^{Nehem. 9. 35.} the Lord my most louing and tender Father in Jesus Christ, though I should

should neuer be punished at all for my sinne.

d Psal. 51.

Job 42. 6

Psal. 19. 12, 13

Secondly, ^d when I am heartily sorry for all my sinnes, as well as for any, especially such as I haue committed against my owne knowledge, and doe detest and abhorre them.

e Psal. 40. 8.

Luke 9. 23.

Acts 11. 23.

James 5. 10.

2 Chron. 30. 6, 7
8, 9.

Thirdly, ^e when I doe not onely stedfastly purpose, but also diligently and constantly endeavour to follow the will of God both in deedes and sufferings, and that against all temptations.

f Phil. 4. 13.

Apoc. 1. 6.

And fourthly, ^f when I feele my selfe moze able to forsake sinne, and to embrace righteousness through Christ which strengtheneth mee. *

* See part. 5.

pag. 176. 177.

g Psal. 32. 5, 6

51, 3, 4, 14.

Prou 28. 13.

1 Iohn 1. 9.

Math 5. 23, 24

18, 15, 16, 17

Acts 19. 18, 19

Ios. 7. 19, 20, 21

Iam. 5. 16.

h Luc. 19. 8, 9, 10

Nym. 5. 5, 6.

7, &c.

Servant. But how must you vtter and testifie your Repentance?

Scholler. First, ^g by a willing and free confession of all my sinnes vnto God in secret, and of those that bee greater offences and scandalous, both vnto God and vnto his Church.

Secondly, ^h in those that be iniurious vnto men, I must make restitution vnto the vttermost of my ability.

Thirdly,

Thirdly, ⁱ I must therefore fol- ⁱ 1 Cor. 7. 35.
low all the occasions of well-doing, ^{Hof. 14. 8. Psal.}
and avoid the evill, specially of that ^{34. 14. Mat. 5.}
particular sinne, whereinto I have al- ^{28, 29, 30.}
ready fallen, or am most inclined unto.

Servant. What special helpe doe you use for occasions?

Scholler. ^k I have evermore a di- ^k 1 Cor. 7. 20.
ligent respect to my particular cal- ^{24.}
ling. ^{Psal. 101. 2.}

Servant. By what rule may you ^{2 Sam. 1. 1.}
know whether your particular calling
be warrantable or not?

Scholler. ^l Every calling, whereof ^l Ephes. 6. 6.
the word of God doth set downe the ^{1 Cor. 10. 31.}
speciall duties, ordinarily serving to ^{1 Pet. 4. 10, 11.}
Gods glory, and the benefite of man-
kinde is warrantable, else not.

Servant. And how doe you know
whether God requireth you to accept
& continue in such* a calling or not? *I speak now

Scholler. First, ^m by the strength of priuate cal-
and fitnessse of my minde and bodie to ^{lings or voca-}
performe the duties and workes of ^{tions.}
my calling. ^m 2 Sam. 19.

Secondly, ⁿ by the place, time and ^{33, to 39.}
use for it. ⁿ Gen. 46, 34
^{Acts 18, 3.}

Thirdly,

6 Mat. 10. 10.

1 Cor. 9. 14.

Thirdly, ° by the benefit it ordina-
rily yieldeth to satisfie the labourers
necessitie, if due paines be taken, and
a good conscience bled therein.

Servant. But what if your calling
minister not sufficient to satisfie your
necessities, though you doe wisely ob-
serue all these rules? May you not leaue
your calling in such a case?

p 1 Cor. 7. 20.

24. Hag. 1. 2, 3.

4, 5, 6, 7, 8, 9.

10, 11, with 2.

15, 16, 17, 18,

19.

Phil. 4. 11, 12,

13.

Scholler. P No verily, if I may be
suffered to follow it still, but rather
looke well that I bee truely reconciled
vnto God for my sinnes: And though
I be so, yet must I patiently endure
the hand of God vpon my labours,
and put his most wise and mercifull
corrections to a further good vse: pro-
vided (I say) that my calling be such
(all circumstances considered) as
through the vsuall blessing of God
may yield competent maintenance to
the labourer.

q Dent. 5. 32.

Ephes 2. 10.

Rom. 14. 23.

Psal. 119. 21.

1. Sam. 15. 22.

Esai. 29. 13.

Parent. And which are good works?

Child. q Onely those which are
truely grounded vpon Gods word, &
the grace and spirit of God maketh
me able to doe in conscience of my o-
bedience

bedience unto him.

Parent. Doe you merit or deserue
forgiueneſſe of your ſinnes, or any o-
ther fauour at Gods hands, for your
faith, repentance, and good works?

Child. No, ' for it is God that Phil.2.13.
worketh in me, both to will and to doe Ephes.3.8.9.
of his good pleasure, and I am ſaued
by grace.

Parent. Why cannot you merit by
your good workes?

Child. ' Because the very best Rom.7.13,18
workes of the godlieſt man in the Luke.17.10.
world are imperfect.

Parent. How commeth it then to
paſſe that any of your workes do pleaſe
God?

Child. ' God is graciouſly content 1 Pet.2.5.
to paſſe by the euill, and to accept the Exo.28.36,37
good (being the fruit of his owne ſpi- 38. Mal.3.17.
rit) for his Sonne Ieſus Chriſt. Matth.3.17.

Parent. Is not your ſaluation ob-
tained partly by Chriſts grace, & part-
lie by your owne workes?

Child. No, ' for then grace were u Rom.11.6.
no more grace.

Parent. Why then muſt you doe
good workes?

Child.

** Math. 5. 16.* Child. First and chiefe, * to glo-
x 2 Pet. 1. 5, 6. rise God thereby. Next, * to get assu-
 7, 8, 9, 10. rance of my owne election: and with-
y 1 Pet. 2. 12. all y^e for the edification and benefite of
 15, &c. my neighbour.

Parent. And what doth principally
 moue your heart to doe them?

2 2 Cor. 5. 14. Child. * The loue of Christ con-
 straineth me.

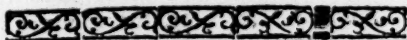
Parent. Shall not every man and
 woman in the visible Church bee saved
 by Christ?

a 1ohn 3. 3, 5. Child. No, * but those onely who
 18, 36. are true beleeuers, and worne ane of
Hebr. 12. 14. the holy Ghost.

Servant. What principall reason is
 there that ynbeleeuers and vnregene-
 rate persons shall not be saved?

b 1ohn 3. 18, Scholler. * Because by their vn-
 19, 32, 33. beliefe they doe either refuse as insuf-
Rom. 1. 25, & 3 ficient the only blessed meane of their
 3, 4. *2 Thes. 1.* saluation, changing that most vn-
 8, 9, 10. *Iude. 7.* doubted and important promise of
 4. *Tit. 1. 16.* God into a lye, or doe otherwise
a 2 Pet. 2. 20, 21. through their vnthankfulnesse, care-
 lesnesse or presumption shamefully a-
 buse it.

The



82 THE THIRD PART.

Concerning the Meanes of Grace in general, and first of the Word of God.

Parent. **W**Hat meanes doth Christ the King vse in working Faith and Sanctification in the heart.

Childe. ^c Partly inward, and partly outward. ^c *Esaï. 59, 21.*
Ierem. 10, 23.
Acts 20. 32.

Parent. What is the inward meane?

Childe. ^d The holy Spirit, which is given by the outward meanes. ^d *Gal. 3. 2, 3.*
Luk. 11, 13.

Parent. What are the outward Meanes? ^e *1 Cor. 12, 13.*
Gal. 6, 1.

Childe. ^{*} These foure; First, the Word of God, whereby ordinarily Faith and Sanctification are begun, & afterwards continually increased. ^{*} *Ibidem.*

Secondly, Prayer.

Thirdly, the Sacraments.

Fourthly, the Practise of the Communion of Saints, whereby the same graces are likewise increased and confirmed.

Parent.

The first outward mean of Grace.

e Ioh. 5. 39. &

21. 31. Iam. 3. 17

2 Pet. 1. 21.

Ephes. 2. 20.

Rom. 1. 2. with

Gal. 6. 16.

f Esai. 59. 21.

Iohn 10. 3, 4, 5,

27. & 16. 13.

1 Iohn 2. 27.

1 Thes. 1. 5.

g Rom. 10. 14.

Ab. 17. 11.

h 2 Tim. 4. 1, 2, 3

Luk. 1. 3, 4, &

24, 17, to 33.

Heb. 5. 12. & 6.

1, 2, & c. Psal.

1, 1, 2. & 78. 3

4, 5, 6.

i Nehem. 8. 8.

Tit. 1. 9. 2 Tim.

2, 15. & 3. 16.

1 Cor. 12. 8.

Parent. What is the word of God?

Childe. * The Doctrine of mans saluation written by diuine inspiration, and contained in the booke of the old and new Testaments, called, The holy Canonickall Scriptures.

Servant. How doe you certainlie know that the Scriptures are the verie vndoubted Word of God?

Scholler. f Chiefely by the inward perswasion of the Holy Ghost.

Parent. How is the Word made profitable vnto your Saluation?

Childe. g Chiefly and first of all, by the attentive hearing and diligent meditating of it being rightly preached, which serueth to y begetting of grace.

h And afterwards, principally by preaching, and then, by Catechesing, Reading, Conferreing & Meditating, all for our strengthening & growth.

Servant. How is the Word of God rightly preached?

Scholler. i When the true meaning is plainly giuen, and the profitable vse thereof is made and applied to the hearers.

Servant.

Servant. What is your attentive bearing of the Word?

Scholler. ^k I reuerently marke it ^k *Act. 16. 14.*
with an honest and good heart, prepa- ^o *17. 11. Luk.*
red to receiue it with zeale and readi- ^{s. 15. Eccles. 5. 1}
nesse.

Servant. And what is your diligent meditating of it?

Scholler. ¹ I doe earnestly call it ¹ *Psa. 119. 155*
to minde, carefully search it, and think ^{Prou. 8. 34.}
much vpon it, to the end I may draw
it into conscionable practise.

Servant. What need hath a Christi-
an to vse godly meditation?

Scholler. ^m Because they are the ^m *Psal. 119.*
grounds of all good speech, and of all ^{113. & 139.}
other holy actions, and in very deed ^{23, 24.}
whosoever maketh no conscience of ^{*Phil. 4. 8.*}
his thoughts, maketh no right consci-
ence of any thing at all.

Parent. Among the manifold me-
ditations of a Christian, which do you
think to be of speciall vie for his good?

Pastor. First, ⁿ alwaies to remember ⁿ *Psal. 16. 8.*
that God is present euery where. ^{Prou. 15. 3.}

Secondly, ^o to beare in minde Gods ^o *Psal. 89. 1.*
vnspeakeable mercies in Christ, and ^{*Phil. 1. 23.*}
^{*Isa. 14. 1. 2. &c.*}
I par-

particularly the promise and gift of eternall life.

p *Acts* 28. 26, 27. Thirdly, p to meditate often on Gods iudgements, especially those that are spirituall, and vpon eternall condemnation, the just reward of the vngodly.

q *Pf.* 78. 1. 7. 11 Fourthly, q it is good to consider
Ec. 111. 2, 3, 4, diligently Gods works, both ordinarie
5, 6, 7, 8. Dan. 9 and extraordinary, obseruing how they
11, 12, 13. Aët. doe seale the truth of his word.
4. 24, 25, 26,

27, &c. Fifthly and lastly, r to thinke often
 r *1Thes.* 3, 4. of affliction, and chiefly of death and
Dent. 32, 29. of the last iudgement, studying how to
Eccles. 11. 9. redeeme our time, that we may be pre-
1Pet. 4. 7. pared with comfort for that great and
Ephes. 5. 16. terrible day.
2Cor. 5. 9, 10, 11

Servant. What is Catechising?

f *Heb.* 5. 12. &c. Scholler. f A plaine & easie instru-
 6, 1, 2. cting of the ignorant in the grounds of
Gal. 6. 6. *1uh.* Religion, chiefly by Questions and
14. Act. 18. 25 Answers.

Servant. VVho are bound to Catechize?

t *Gal.* 9. 6. *Pro.* Scholler. t The Ministers in pub-
 4. 3, 4. & 31. 1. like, and the Housholders in private.

Secondly, concerning Prayer.

The second
outward
mean of grace

Parent. VVhat is Prayer?

Childe. ^{u 1. Tim. 2, 1.} ^{Phil. 4. 6.} Prayer is a religious calling upon the name of God, eyther by Petition (which wee commonly call Prayer) or by Thanksgiuing.

Parent. VVhat is Petition?

Childe. * It is our humble entreating of God for all things which wee desire to enioy. ^{* Psal. 6 8, 9,}
^{Dan. 9. 17, 18.}
^{Rom. 8. 26.}

Parent. VVhat is thanksgiuing?

Childe. * It is our rendzing praise to God for all the good things which we enioy in deed, or by promise. ^{x Ps. 16. 7, 8, 9,}
^{10, 11. Math.}
^{8, 2. 2. Sam. 15}
^{35, 26.}

Parent. What must you doe that you may learne to pray well?

Childe. First, ^{y Luke 11. 1.} I must desire God to teach me to pray.

Secondly, ^{z Math. 6. 9.} I must diligently obserue the directions of Gods Word, ^{10, 11, 12, 13.} and particularly of the Lords prayer.

Parent. VVhat is the Lords prayer?

Childe. That most perfect forme and pattern of prayer which the Lord Iesus taught his disciples.

Part. 3. The Country-man

Parent. Say the Lord prayer?

a *Matth.* 6. 9, *Childe.* ^a Our Father which art
10, 11, 12, 13. in heauen, hallowed be thy name. Thy
Kingdome come. Thy will be done in
earth, as it is in heauen. Giue vs this
day our daily bread. And forgive vs
our trespasses, as wee forgive them
that trespass against vs. And lead vs
not into temptation, but deliuer vs
from euill. For thine is the kingdom,
and the power, and the glory, for euer.
Amen.

Parent. Are you bound to pray in
the onely words of this forme alwaies?

Childe. ^{*} Not alwaies, for Christ
hath left it to our liberty for the words
so that we doe imitate the matter, and
use the like affections. ^b So whether
I use this forme or not, I must pray
cheerly with my heart, being touched
with the feeling of my wants, and
powring forth my soule before the
Lord in euery request.

^{*} See the ex-
amples of the
Saints prayers
in the holie
Scriptures.
^b *Exod.* 14. 15.
¹ *Sam.* 1. 15, 16
Psal. 119. 145.
Isai. 37. 14,
15, &c.

Rom. 8. 26.

Phil. 4. 6.

Lam. 5. 16.

Servant. God knoweth before wee
aske what wee need, yea and hath ap-
pointed in his prouidence what he will
bestow, how and when, therefore why
should

should wee pray at all, at least wise so earnestly?

Scholler. ^c Because he hath sanctified it to be his Ordinance, thereby to ^{c Psal. 14. 4 & 50. 15. & 145. 18. Iob. 21. 15. Ierem. 10. 25. Ioe. 2. 32. Acts 10. 4. 1. Tim. 4. 5. Luke. 23. 42. 43.} ^d bless and prosper whom, and what he will, for hee will saue them that call vpon him in truth, and none other.

Parent. VVhat doe you learne out of this, that the Lord Iesus hath set vs downe what we should pray for?

Childe. ^d I learne, that I must ^{d Math. 6. 9. Psal. 119. 41. Exo. 32. 11. 13. 1 Iohn 5. 14.} ground and frame all my desires vpon the promises which God hath made in his Word.

Parent. How many principall parts be there of the Lords prayer?

Childe. Foure.

First, the Preface.

Secondly, the Petitions.

Thirdly, the Thanksgiuing.

Fourthly, the Conclusion.

Parent. Which is the Preface?

Childe. Our Father which art in Heauen.

Parent. Who is that whom you call Father? ^{c Mat. 3. 17. & 23. 9. Iohn 20. 17.}

Childe. ^c God, who is become my

mercifull Father in Iesus Christ.

Parent. What do you learne out of that?

f *Joh.* 16. 23.

Math. 17. 5.

Rom. 8. 15, 16.

Heb. 4. 16.

Childe. f I learne to call vpon God onely, in the onely name and mediation of Iesus Christ, in whom he is well pleased.

Servant. What doe you learne out of that, that you call God, *Our Father*?

g *Math.* 5. 23,

43, 44.

Mar. 11. 25, 26.

Luke 23. 34.

1 *Tim.* 2, 8.

1 *Ioh.* 3. 18, 22.

Isai. 1. 15 &

58. 4, 6, 7.

Scholler. g I learne that all true Christians (especially) are my brethren, and therefore that I must love them heartily, and pray for them as for my selfe, yea also for my enemies.

Parent. What doe you learne out of that which is added, *which art in Heaven*?

h *Exod.* 3. 5.

Eccles. 5. 1, 2.

1 *Tim.* 2. 8.

1 *Isai.* 20. 6.

Childe. First, h I learne when I pray, to approach vnto God with holie preparation, singular feare and humble reuerence.

i *Ephes.* 3. 20.

Secondly, i I learne that he is not onely willing, but also able to helpe.

Parent. How many Petitions bee there in the Lords prayer?

Child. Sixe whereof the first three doe principally concerne Gods glorie, the

the last three, our owne necessitie s.

Parent. What doe you learne out of that order ?

Child. ^k I learne that I must zealous^k desire the glorifying of Gods ^{Exod. 32.32.} most holy name, befoze I seeke reliefe for any of my owne necessities.

Parent. Which is the first Petition ?

Child. *Hallowed be thy name.*

Parent. What doe you pray for in the first Petition ?

Child. ¹ That God may be glorified in all things. ^{1 Cor. 10. 31. Rom. 11. 36.}

Parent. Which is the second Petition ?

Child. *Thy kingdome come.*

Parent. What doe you pray for in the second Petition ?

Child. First, ^m that the kingdome of Grace may be daily enlarged, both ^{m Mark 1. 13. & 15. 43. Math. 28. 18. Psal. 51. 10. & 122. 6. 2 Thes. 3. 1.} by the inward working of the holy spirit, and also by the outward meanes, untill it be perfected at the comming of Christ to iudgement.

Secondly, ⁿ that God would finish these sinfull daies, and take vs to his kingdome of glory. ^{n Revel. 22. 20. 2 Tim. 4. 8.}

Part. 3. The Country-man

Parent. Which is the third Petition?
Child. *Thy will be done in earth, as it is in heauen.*

Parent. What doe you pray for in the third Petition?

Child. First, ° that wee may render dutifull obedience vnto Gods reuealed will, vntill wee be as the holie Angels.
 o Deut. 29. 29.
 Psal. 86. 11. &
 103. 20.
 Acts 24. 16.

Secondly, P that wee may submit our selues to suffer his will with patience in time of afflictions.
 p Mark. 8. 34.
 Phil. 1. 29.
 Iam. 5. 7, 8, & c.

Parent. Which is the fourth Petition?

Childe. *Giue vs this day our dailie bread.*

Parent. What doe you pray for in the fourth Petition?

Childe. q That God would giue vs all things necessary and conuenient for this present life, with this exception, If it be his good pleasure.
 q Pro. 30. 8.
 Psal. 104. 15.
 1 Tim. 4. 4. &
 6. 8. Gen. 28. 10
 Pro. 10 22.

Parent. Which is the fifth Petition?

Childe. And forgive vs our trespasses, as wee forgive them that trespass against vs.
 Rom. 1. 10.
 Luk. 12. 16. 17,
 18, 19, 20, 21.

Parent. What doe you pray for in the

the fifth Petition?

Child. That God would iustifie vs by the forgiveness of our sinnes, and the imputation of Christs righteousness.
Mat. 11. 28. Esai. 55. 1. &c. Psal. 19. 12. & 32. 1. Dan. 9. 24 Zach. 12. 10.

Servant. Doe we deserue forgiveness for our sinnes at Gods hands, because we forgive them that trespass against vs?

Scholler. No, for first, God forgiveth vs freely, and then that being felt by faith in our hearts, causeth vs to forgive them that haue offended vs.
Math 5. 7. Luke 7. 47. Mat. 18. 22, 32

Servant. Wherefore then is that Reason added?

Scholler. Both to teach vs that we ought to forgive others when we pray, and also that by the same grace, we may get assurance that God will forgive vs.
Mark. 11. 24 25. 26.

Parent. Which is the sixth Petition?

Child. And lead vs not into temptation, but deliuer vs from euill.

Parent. What do you pray for in the sixth Petition?

Child.

Child. "That God would sanctifie
 us by mortifying our corrupt nature,
 and quickning us in newnesse of
 life.

Servant. Why doth Christ teach
 us to pray for Sanctification in so ma-
 ny words?

Scholler. To assure us, First,
 * that unlesse we truly forsake all our
 sinnes, and hartily embrace a godly
 life vnto the vttermost of our power,
 God will not heare us when we call
 vpon him.

Secondly, * that we cannot obtaine
 Sanctification without great dili-
 gence.

Servant. What do you learne out
 of this, that, Christ hath taught vs two
 petitions for spirituall things, and but
 one for temporall?

Scholler. That being unfained-
 ly cast downe in the sense of our spi-
 rituall miserie and vilenesse, we doe
 desire spirituall graces aboue all
 worldly benefits.

Parent. Which is the Thanksgiuing
 of the Lords Prayer?

Child.

Child. For thine is the Kingdom,
and the Power, and the Glory, for
ever.

Parent. What do you learne out of
the Thanksgiuing?

Child. ² Because God hath full 2 1 Chron. 29.
10, 11, 12, 13.
2 Cor. 1. 20.
Phil. 4. 6.
1 Tim. 2. 1.
1 Pet. 4. 14.
right and power ouer all, and doth all
things to his owne glory, and that for
ever, I learne; First to ground my
assurance of obtayning my prayers
onely on God: And afterwards to
render him therefore all praise and
glory backe againe at all times.

Parent. Which is the Conclusion
of the Lords Prayer?

Child. Amen.

Parent. What is the meaning of
Amen?

Child. ² So be it, So it is, and So 2 1 Cor. 14. 16.
2 Cor. 1. 20.
Reuel. 22. 20.
it shall be.

Parent. What do you learne out of
Amen?

Child. ^b I learne thereby that I b 1 am. 1. 6, 7.
E. 5. 16.
Mark. 11. 24.
must pray not onely with seruent de-
sire to obtaine the thing that I aske,
but also with Faith and Assurance
that I shall haue my desire accom-
plished.

Parent.

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Parent. But what if God heare not our prayers at the first?

c Mark. 9. 24. *Child.* *c* Yet we must strive against
Luk. 18. 1, &c. doubting and unbelêse, and continue
& 21. 36. in prayer, neuer tiring faint, nor for
Psal. 42. 11. any cause ceasing to importune the
1 Thess 5. 17. Lord, till hee hath granted our re-
Esai. 62. 7. quests.

Servant. How is Prayer diuided?

Scholler. Into Publike & Priuate,
and either of the same into Ordinarie
and Extraordinarie.

Servant. What do you call Publike
Prayer?

d Act 6. 4 &c *Scholler.* *d* That which is made
Psal. 84. 1 &c. by the Church assembled for Gods
1. Cor. 14. 40. worship and seruice sake.

Servant. What is priuate Prayer?

e 1 Sam. 6. 20. *Scholler.* *c* That which is made in
Ester 4. 15. priuate, either with others, as in the
Math. 6. 6. familie, or solitarily and secretly by
ones selfe alone.

Servant. Which are the fittest times
for Prayer and Thanksgiuing to God,
to be performed in and with the whole
Familie, ordinarily?

f Psal. 55. 17. *Scholler.* *f* The Morning and
Dan. 6. 10. Evening;

Evening; & And before and after g 1 Tim. 4. 3. 4.
 Peales. 5. Mat. 14. 19.

Parent. I pray you (Pastor) giue Luke 24. 30.
 vs some conuenient formes of Prayer,
 which during our infirmitie we will
 vse, till God inable vs to conceiue
 prayer of our selues.

And first, let vs haue a forme of 1.
 Prayer composed according to the
 principall matter and forme of the
 Lords Prayer, as you haue already ex-
 planed it, and let it be fitted for the
 worke-day morning in the Household.

Pastor. You may vse this plaine and
 casie one, or some other that you
 thinke fitter for your estate.

*A Forme of Morning Prayer on
 the worke-day, for the whole
 Familie.*

* Lord teach vs to pray.

* *Luke 11. 1.*

O Gracious Lord, who hast not A prayer for
 the familie on
 work-day
 mornings.
 onely commanded vs to make
 knowne

See the
proofes in the
Conference
concerning
Prayer, *supra*.

The Lords
Prayer.

Our Father

knowne our requests vnto thee only,
in every thing by prayer and suppli-
cation with thanksgiuing, but also
hast sanctified it to be thine ordinance,
thereby to blesse them whom thou
wilt blesse, assuring vs that thou wilt
accept the prayers of all them that do
ground the same aright vpon thy
word and promise, we humbly be-
seech thee prepare our hearts by thine
owne Spirit, that we may now ap-
proch vnto thy most soueraigne Ma-
iestie with holy feare and reuerence,
and in the feeling of our wants may
pore forth our soules before thee,
who wilt fulfill the desires of all them
that call vpon thee zealously.

And hercin, cheifly we intreat thee
to giue vs a true and comfortable feel-
ing that thou art become our most
mercifull Father in Iesus Christ thy
deare Sonne, in whom thou art well
pleased, that calling vpon thy most
holy name with Faith and child-like
boldnesse through him, we may verily
belæue that we shall haue the petiti-
ons which we desire of Thee, and
thereupon

thereupon expect thy blessing with comfort for all our necessities. And forasmuch as thou hast commanded vs to pray one for another, we pray thee to accept our cry also in the name of thy holy Sonne Jesus, for the behoofe of all other thy children where-soeuer living throughout the whole world, yea even also of their and our enemies that belong vnto thee according to the election of grace, though they be not yet called.

And because thou art in heaven, which art in being as able to helpe as thou art ^{Heauen,} willing, we pray thee giue vs an assured trust in thy All-sufficient power, as well as in thy tender and free mercie, without the which grace we cannot looke to be heard of thee in any of our prayers whatsoeuer.

☉ God and Lord of all glory, we first and cheifly desire thee to vouchsafe vnto vs the true zeale of thy glory, that we may be willing and ready instruments truly to set forth thy name in our thoughts, words, and all our carriage, according to thy holy will
reuealed
^{Hallowed be thy name.}

reuealed in thy word, and that before we seeke reliefe for our selues in any of our owne necessities, and be thou pleased to be glorified of vs, yea and let thy name be magnified ouer all, for of thee, & through thee, and to thee, are all things, to thee be glory for euer. Amen.

Thy king-
dome come.

Next, we intreat thee to enlarge the kingdome of thy grace in Iesus Christ by the inward working of thy Spirit in our hearts and in all other thine elect: And to that end, let thy Word, thy Sacraments, and all other thy holy Ordinances haue free passage and libertie in the world, and become effectuell, vntill all thine elect shall be gathered, and fitted for thy coming to iudgement, which we pray thee hasten, that these sinfull daies may be finished, and then take vs to thy kingdome of glory.

Thy will bee
done in earth,
as it is in hea-
uen.

And therefore also we beseech thee to make vs more and more thine obedient seruants, strining to keepe thy commandements, till we come to perfection, and to be like thy holy
Angels,

Angels, who hearken vnto the voice of thy word and do thy pleasure: And withall grant vnto vs, that we may neither despise thy chastenings, nor faint when we are rebuked of thee, but may giue thee reuerence in our sufferings with dutifull submission & ioyfull patience; and let thy chastenings yeld vs the peaceable fruit of righteousness, when we are exercised thereby.

And seeing thou (Lord) art the Author and Giuer of all temporall blessings as well as spirituall, we pray thee according to thy heavenly will and diuine wisdom (for thou onely knowest our necessities and what is good for vs, yea and hast made vs to know that all things worke together for good to them that loue thee) to bestow vpon vs all things needfull and conuenient for this present life, so as we may be best fitted to liue to thy praise, our owne soules eternall comfort, and to the spirituall profit and aduantage of others in thy Church, and especially to the better releefe

Giue vs this
day our daily
bread.

and refreshing of thy poore & afflicted seruants; vnto the which ends also we pray thee blesse and prosper vs in the right vse of those thy good gifts which we presently enioy.

And forgive vs our trespasses, as we forgive them that trespass against vs.

But (mercifull Father) howsoeuer thou deale with vs for worldly benefits, we most hartily desire thee to forgive vs all our sinnes that are passed, iustifying vs in the righteousness of thy Sonne Iesus Christ; And that we feeling the comfort of thy loue in our hearts by faith, may for thy sake busainedly forgive them that haue offended vs; and by the same grace get stronger assurance to our owne soules, that thou (Lord) wilt in thine infinite mercies forgive vs all that great and manifold debt of ours.

And lead vs not into temptation, but deliuer vs from euill.

And for the time to come, we entirely beseech thee, to let vs see the daepe deceitfulness of our owne fleshy hearts, and our corrupt inclination, whereupon the Deuill for the most part worketh; and withall doe thou stir vs vp to fight continually against the same, euen against our euill and wretched

wretched lusts (the vile fruits of our
unbelæse) and to watch against the
Devill, who walketh about as a
roaring Lyon, seeking whom he may
devoure, and like a subtile Serpent,
studying to deceiue. O Lord, grant
he may neither bewitch vs in prosperi-
tie, as that we should denie or for-
get thee, nor make vs froward in ad-
uersitie. Mortifie our corrupt nature
(the rotten and lothsome fountaine
of our manifold sins) and quicken vs
in newnesse of life, and in the studie
of true godlinesse. Which grace of
Sanctification and a godly life, we do
the more earnestly beg at thy merci-
full hands, because thou hast taught
vs plainly, that without the same,
thou wilt not heare vs when we call
vpon thee; as also, for that thou wilt
not vouchsafe thine effectuall grace
vnto any but vpon their strongest en-
deuours. And so (O gracious Lord)
we do most instantly beseech thee to
saue vs from our sinnes, to cast vs
downe unfainedly in the feeling of
our spirituall miserie and vilenes, to

list vs vp in the assurance of thy Sonne Christs merits, and to make vs far more laborious for grace for our soules, then for earthly fauour for our bodies.

For thine is the kingdom, & the power, and the glory for euer.

Touching all which our requests, we doe ground our Faith for obtaining them, only vpon thee, who hast sole right, authoritie and power ouer all, and who wilt do all things undoubtedly vnto thy owne glory euer more, and wilt cause the spirit of glory to rest vpon vs, that on our part do glorifie thee: And therefore we doe promise to render vnto thee most hartly thanks at all times for all thy mercies and fauours plentifully bestowed vpon vs in Iesus Christ, and most of all for our Redemption in him, beseeching thee to inable vs to praise thee the King of Kings and Lord of Lords, in doing those good works which thou hast ordained that we should walke in them, and specially the duties of our callings and degrees wherein thou hast set vs. For these and all other necessarie graces and

Amen.

and blessings, We doe not onely most
feruently desire them, but also do be-
rily beleue and desire to beleue that
thou hearest vs alwaies: Beseeching
thee to giue vs grace to strue against
doubting and vnbeleefe, and confirme
our faith, that we may come often vn-
to thee with all cheerefull willingnes
and sound delight, and may continue
knocking for thy mercy without wea-
rineffe, vntill thy Sonne Iesus Christ
shall come to dissolue vs, and to
crowne his owne grace in vs with
eternall glory. And here confessing
thy free and gracions goodnesse in
preseruing & protecting vs this night
past, we pray thee teach vs to vse
well thy mercy all this day, to loue vs
still, to direct and blesse vs in our
honest labours and busineses, and so
giue vs more and more cause to sing
praise and giue thanks vnto thee, and
to liue and die to thy glory. And make
vs alwaies mindfull of that great
gift of thine (Christ and his Gospel)
to the end we may giue vp our selues
to walke with him in deeds and suffe-
rings,

rings, and seeke our stone and others saluation with holy feare and trembling. Finally, let not thy word depart out of our mindes, neither let vs goe astray from thy commandements. And though we be thy most vntwoorthy and vnprofitable seruants, yet be pleased to grant our suite and accept our sacrifice, sith we come vnto thee in the onely mediation and intercession of thy blessed Sonne and our Sauour Iesus Christ. And therefore * the grace of our Lord Iesus Christ, and the loue of God, and the Communion of the Holy Ghost be with vs all. Amen.

* 2 Cor. 13. 14.

II.

Parent. Secondly, I pray you giue vs a forme of Prayer for the workaday euening, and let it be such as consisteth altogether of the phrases and sentences of holy Scripture, to the end we may take the better delight

light in calling vpon God, for we finde our hearts dull and our flesh vnwilling oftentimes for this high seruice, but we haue had experience by our vsing those very words which the Holy Ghost hath indited in the Bible, that we haue beene quickned, and made willing, cheerefull and reuerent in our supplications & thanksgiuings vnto the Lord.

Pastor. You may vse this following, if you please.

A Forme of Euening Prayer
on the worke-day, for
the whole Familie.

^a **H**oly, holy, holy, ^b Lord God
Almightie, which was, and
is,

℞ 4

A prayer for
the Familie,
on worke-day
euening.

^a *Esa. 6.3.*

^b *Revel. 4.8.*

In this forme is, and is to come, the whole
 I haue strictly earth is full of thy glory, ^c Let the
 followed the words of our mouth and the medi-
 last translati- tation of our hearts be acceptable
 on of the Bi- in thy sight, O Lord our strength
 ble, done by and our Redeemer. ^d Wee ac-
 his Maiesties knowledge our sinnes vnto thee,
 speciall com- and our iniquities wee will not
 mandement, hide, for they are euer before vs.
 & appointed to be read in Churches. ^e For by one man sinne entred into
 c *Psal.* 19. 14. the world, and death by sinne, and
 d *Psal.* 32. 5. by his disobedience wee are made
 & *51. 3.* sinners. ^f Thereupon wee were
 e *Rō.* 5. 12, 19. shapen in iniquitie, and in sinne
 f *Psal.* 51. 5. did our mothers conceive vs. ^g So
 g *Esa.* 64. 6. wee bee all of vs as an vncleane
 thing, and all our righteousnesses
 as filthy rags. Hence it is that
 h *Dan.* 9. 5, 9. wee haue actually ^h sinned against
 thee, and haue committed iniquitie,
 and haue done wickedly and haue
 rebelled, euen by departing from
 thy precepts and from thy iudge-
 ments, neither haue we obeyed thy
 voice (O Lord our God) to walke
 in thy Lawes which thou hast set
 before

set before vs by thy seruants thy pro-
 phets. ⁱ Neither haue we serued thee ^{i Rom. 1. 9.}
 with our spirits in the Gospell of thy
 sonne for though ^k thy grace that bryn- ^{k Tit. 2. 11, 12,}
 geth saluation hath appeared vnto vs, ^{13.}
 teaching vs that denying vngodli-
 nesse and worldly lusts, we should
 liue soberlie, righteouslie, and god-
 lie in this present world, so looking
 for that blessed hope, and the glorious
 appearing of the great God and our
 Saviour Jesus Christ, ¹ yet our con- ^{1 Phil. 1. 27.}
 uersation hath not bene such as be-
 commeth the Gospell of Christ, ^m but ^{m 2 Cor. 6. 1.}
 wee haue (ouer-much) receiued thy
 grace in vain, ⁿ grieuing thy holy spi- ^{n Ephes. 4. 27,}
 rit, ^o gining place to the Deuill, ^{o v. 30.}
^P wounding our owne hearts within ^{p Psal 109. 22.}
 vs, ^q and the weake consciences of ^{q 1 Cor. 8. 12.}
 our brethren, ^r uering the righteous ^{r 2 Pet. 2. 8.}
 soules by our vnlawfull deeds, & ^s gi- ^{s 2 Sam. 12. 14.}
 uing great occasion to the enemies
 of the Lord to blaspheme. ^t Where- ^{t Lem 3. 22, 23}
 fore it is of thy mercies (oh Lord) that
 wee are not consumed, because thy
 compassions faile not, they are new e-
 uerie morning. Besides, ^u we cannot ^{u Psal. 19. 12.}
 vnder

- * *Psal.* 51. 9. vnderstand our errors, cleanse thou vs
 from secret faults, *hide thy face from
 our sinnes, pardon and blot out all our
 x *Psal.* 25. 11. iniquities, x for they are great, wash
 y *Apoc.* 1. 5. vs throughe from them through him
 z *Esa.* 53. 4, 5. that loued vs, x that bare our griefes,
 10 carried our sorowes, was wounded
 for our transgressions, whose soule
 a *Mat.* 16. 38. thou madest an offering for sinne, x
 exceeding sorowfull euen vnto death,
 b *Iohn* 1. 29. b the Lambe of God that taketh away
 c *Heb.* 12. 14. the sinnes of the world. And c because
 without holinesse no man shall see the
 d *Ierem.* 10. 23 Lord, and d we know that the way of
 man is not in himselfe, it is not in
 man that walketh to direct his steps,
 e *Lam.* 5. 21. e therefore turne thou vs (O Lord)
 f *Psal.* 51. 11. and we shall be turned, f Create in vs
 cleane hearts (O God) and renew
 g *Psal.* 19. 13. right spirits within vs. g Keep backe
 thy seruants also from presumptuous
 sinnes, let them not haue dominion o-
 uer vs, that so we may bee vpight
 and innocent from the great trans-
 h 1 *Thess.* 5. 23 gression. h Sanctifie vs throughout,
 and we pray God that our spirits and
 soules and bodies may be kept blame-
 lesse

lesse vnto the comming of our Lord
 Iesus Christ. To which end, ⁱ we ⁱ *Ephes. 3. 14,*
 bow our knees vnto the Father ^{16. 17. 18. 19.}
 of our Lord Iesus Christ, that thou
 wouldest grant vs according to the
 riches of thy glorie, to be strengthened
 with might by thy spirit in the inner
 man, that Christ may dwell in our
 hearts by faith, that we being rooted
 and grounded in Loue, may be able to
 comprehend with all Saints, what is
 the bredth, length, hepth, and height,
 and to know the loue of Christ which
 passeth knowledge, that we may be
 filled with all fulnesse of God. So let
^k the loue of Christ constraine vs ¹ to ^k *2 Cor. 5. 14. i*
 shew forth the praises of the (Lord) ¹ *1 Pet. 2. 9.*
 who hast called vs out of darkenesse
 into thy marvellous light ^m, hauing ^m *Perse 12.*
 our conuersatiō honest, that men may
 by our good woorkes which they shall
 behold, glorifie the in the day of visi-
 tation, ⁿ and giuing diligence to make ⁿ *2 Pet. 1. 10.*
 our calling and election sure, ^o we ^o *Philp. 2. 12.*
 may worke out our owne saluation
 with feare and trembling, yea and
 shining as lights in the world, ^p we ^p *Luk 15. 10.*
 may ^{2 Cor. 7. 4.}

may reioyce both Angells and Men;
 q Rom. 15. 1, 2. ¹ edifie our weake brethren, ² winne
 r 1 Pet. 3. 1. them that obey not the word; and ha-
 f vers. 16. ving a good conscience, that whereas
 they speake euill of vs as of euill do-
 ers, that they may be ashamed that
 falsly accuse our good conuersation in
 in Christ, ³ for so is thy will (O God)
 that with well doing wee may put to
 silence the ignorance of foolish men.
 u 1 Cor. 15. 58. ^u And forasmuch as we know that our
 labour is not in vaine in the Lord,
 make vs stedfast, vnmoueable, and al-
 waie abounding in the work of ^h Lord,
 * Psal. 119. 15. * directing our waies in thy statutes,
 x Gal. 6. 10. ^x and as we haue opportunity, doing
 good to all men, specially vnto them
 y 2 Cor. 9. 7. who are of the household of faith, ^y not
 forgetting, cherefully to communi-
 cate with their afflictions, ^z because
 z Mat. 25. 40. the very least of them are the brethren
 of thy sonne Christ Iesus, ^a and with
 such sacrifices thou art well plea-
 sed. And because ^b our aduersary ^c the
 b 1 Pet. 5. 8. Deuill is come down vnto vs, having
 c Revel. 12. 9, great wrath, because he knoweth he
 12, 17. hath but a short time, making warre
 with

with them that keepe the commandments of God and haue the testimony of Iesus Christ, ^d hindering them al- ^d 1 Thes. 2. 13.
 so, ^e and tempting them with his wiles ^c Math. 4. 3.
 and spirituall wickednesses, ^f being ^f Eph. 6. 11. 12.
 that olde serpent which deceiueth the ^f Reuel. 12. 9.
 whole world, we pray th^e & make vs ^g Eph. 6. 10.
 strong in the power of thy might, ^h to ^h 1 Pet. 5. 8. 9.
 resist him, stedfast in the faith, know-
 ing that the same afflictions are ac-
 complished in our brethren that are in
 the world, and to be sober and bigi-
 lant, ⁱ taking vnto vs the whole ar- ⁱ Eph. 6. 15;
 mour of God, especially the sword of ⁱ 17, 18.
 the spirit, which is the word of God,
 praying alwaies with all prayer and
 supplication in the spirit, and watch-
 ing thereunto with all perseuerance,
 that we may be able to withstand him
 in the euill day, ^k and not do his lusts. ^k Iohn 8. 44.

And seeing ^l Christ hath suffered for ^l 1 Pet. 4. 1, 2.
 vs in the flesh, grant we may be ar-
 med likewise with the same minde, no
 longer to line the rest of our time in
 the flesh, to the lusts of men, but to
 thy will, O God; no^r to suffer sinne ^m Rom. 6. 1.
 to raigne in our mortall bodies, that ⁿ Luk. 8. 14.
 we

- we should obey it in the lusts thereof, nor bee choked with cares, and riches, and pleasure of this life. And where
- o Galat. 5. 17. as the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that we cannot doe the things that we would: we (wretched persons) do
- p Rom 7. 24. intreat thee^p to deliuer vs from the body of this death through Iesus Christ
- q verse 22. our Lord, ^q that we may not only delight in the law of God after the inward man, but also ^r walke in the spirit and crucifie the flesh with the affections & lusts. And seeing^f the whole
- r Gal. 5. 16. 24. world lieth in wickednesse, ^c and hateth vs because we are not of ^y world, wee pray not that thou wouldest take vs out of this world, but ^y thou wouldest keepe vs from euill, ^u that we may not be conformed vnto the children of
- f 1 John 5. 19. this world, ^{*} who are in their generation wiser then the children of light.
- t Job. 17. 14. 15. Thou hast made foolish the wisdom
- u Rom. 12. 2. of this world, for not many wise, not many mighty, not many noble, are called, but thou hast chosen the foolish things,
- * Luke 16. 8. of this world, for not many wise, not many mighty, not many noble, are called, but thou hast chosen the foolish things,
- x 1 Cor. 1. 27, 28. 29. of this world, for not many wise, not many mighty, not many noble, are called, but thou hast chosen the foolish things,

things, the weake, the base, the despised, and things that are not, that no flesh should gloze in thy presence. Oh then, giue vs grace (*O Lord*) y not to y *Jam. 4. 4.* affect the friendship of this world, which is enmity with God, noz ^z to *z 1 Ioh. 2. 15, 16. 17.* loue the world, noz the things that are in the world (which passeth away and the lust thereof, and is not of the father) but to doe thy will (*O God*) and so to abide for euer. And now Lord, ^a who *a Psal. 139. 2. 3. 4.* knowest our downe sitting, & our byrising, who vnderstandest our thoughts a farre off, who compassest our paths, & art acquainted with all our waies; For there is not a word in our tongues, but lo (*O Lord*) thou knowest it altogether, ^b stirre vs by that with *b Psal. 26. 9.* our spirits within vs, we may seeke thee earely. ^c Suffer vs not to sleepe *c 1 Thes. 5. 6.* as others do, ^d in the vnfruitful works *d Eph. 5. 11. 14.* of darknes, but cause vs to arise from *1 Cor. 15. 34.* y dead, & to awake to righteousness, y thy son Christ may giue vs light, ^e who *e 1 Thes. 5. 10.* died for vs, that whether we wake or sleepe, we should liue together w him. ^f *f Luk. 2. 37.* So let vs serue thee night & day, ^g and *g Psal. 3. 5. 4. 8.* lye

lye done in peace, and not be afraid,
 and let our sleepe bee sweet. **Af**
i *Psal. 104. 23* Afterwards, ⁱ let vs awake and goe
 forth vnto our woꝝks & to our laboꝝs
k *Psal. 31. 15.* vntill the enening, ^k foꝝ our times are
l *Psal. 3. 5.* in thy hand, ^l and thou **L**oꝝd onely su-
e *4. 8.* staineſt vs, and makeſt vs dwell in
m *Psal. 127. 2.* ſafetie. ^m And becauſe it is vaine foꝝ
 vs to riſe vp early, and to ſit vp late,
n *Psal. 129. 8.* to eate the bread of ſozowes, ⁿ the
 bleſſing of the **L**oꝝd be vpon vs. **I**f foꝝ
 theſe earthly things thou (**L**oꝝd) doſt
o *2 Sam. 15. 26* ſay, ^o I haue no pleaſure in you, behold,
 here are we, do thou to vs as ſeemeth
p *1 Cor. 10. 31* good vnto thee. **P** And (**L**oꝝd) whe-
 ther we eat oꝝ drinke, oꝝ whatſoeuer
 we doe, moue our hearts to doe all to
q *Eſai. 64. 5.* thy glory, ^q and ſo let vs reioyce, woꝝ-
 king righteousneſſe and remembꝝing
 thee in thy waies. And foꝝ our ſelues,
r *Pſal. 90. 12.* teach vs to number our daies, and
f *Iob 4. 19.* becauſe ^f our houſes of clay (whole
 foundation is the duſt) are cruſhed be-
t *Dent. 32. 29.* foꝝe the moath, ^t to conſider our latter
u *Eccleſ. 12. 13* end. ^u Make vs mindfull alſo (good
^{14.} **L**oꝝd) that thou ſhalt bꝝing euery
 woꝝke into iudgement, with euery ſe-
 cret

cret thing, whether it be good, or whe-
 ther it be euill; and therefore * quicken * *Psal. 119. 37.*
 vs (we desire thee) in thy way, that *60.*
 wee may make haste, and not delay to
 keepe thy commandements with our
 whole man. * Do good in thy pleasure x *Psal. 51. 18.*
 vnto Zion, build thou the walls of Je-
 rusalem. y Grant thy persecuted mem- *17. 9. 5.*
 bers may possesse their soules in their *Luk. 21. 19.*
 patience. z Giue rest vnto the soules *z Math. 11. 28*
 of all that labour and are heauy laden. *29.*
 a Heale the broken in heart, and binde *a Psal. 147. 4.*
 vp their wounds. b Deliuer the poore *b Psal. 72. 12.*
 and them that haue no hel'pers, redē
 their soules from deceit and violence,
 and precious let their bloud be in thy
 sight: c Execute iudgement for the op- *c Psal. 146. 7.*
 pressed, giue food to thy hungry ones, *8, 9.*
 loose thy prisoners, preserve the stran-
 gers, relēue the fatherlesse and wid-
 dows. d Strengthen thy mercifull *d Tyl. 41. 3.*
 ones vpon their beds of languishing,
 and make their beds in their sicknesse.
 e Let thy blessing be vpon all thy pro- *e Tyl. 3. 8.*
 ple. f Lord we pray thee, turne the *f 2 Sam. 15. 31*
 counsel of the braggaboy into foolishnes;
 yea and g bzeake thou the arme of the *g Psal. 10. 5.*

L

wicked

wicked & euill men, notwithstanding
 h *Psal.* 141. 5. let^h our prayers be in their calamities.
 i *1 Tim.* 2. 2. ¹ Blesse our noble King and the
 hopefull Prince, and all that are in an-
 thozity ouer vs, that wee may leade a
 quiet and peaceable life in all godlines
 & honesty. ^k Let thy word haue free
 l *Eph.* 6. 19. 20. course and be glorified. ^l Giue utter-
 rance vnto thy Ministers in generall,
 & particularly to ours, that they may
 open their mouthes boldly, and speake
 as they ought to speake, making
 knowne the mysterie of the gospel,
 m *2 Cor.* 6. 4. and in al things approue themselves
 n *Act.* 17. 11. as the Ministers of God. ⁿ Grant we
 may receiue the Word with all rea-
 dines, and search the Scriptures dai-
 o *Psal.* 67. 2, 6, 7. ly whether those things be so. ^o And
 let thy way be known vpon earth, thy
 sauing health among all nations, and
 so let the earth yeld her increase, and
 let God, euen our owne God blesse
 vs: let God blesse vs, and let all the
 p *1 Tim.* 2. 19. ends of the earth feare him. ^p Let eue-
 ry one of vs that nameth the name of
 q *1 Sam.* 25. 6. Christ, depart from iniquity. ^q Peace
 be to vs, and peace be to our house,
 and

and peace be vnto all that wee haue.

† Let our eyes wait on thee, O Lord, † *Psal. 145. 15*
and giue thou vs our meat in due sea-
son. † Giue vs help from trouble, and † *Psal. 108. 12*
† suffer vs not to be tempted aboue † *I Cor. 10. 13.*
that we are able, but with the tempta-
tion make a way to escape, that wee
may be able to bear it. † We beleeue, † *Mark. 9. 24.*
Lord help our vnbeliefe. * The desire * *Esa. 26. 8.*
of our soule is thy name, and to the re-
membrance of thee. * O our God, en- † *Dan. 9. 18. 19*
cline thine care and heare, open thine
eyes and behold our desolations, and
the City which is called by thy name,
for we doe not present our supplicati-
ons before thee for our righteousness-
ses, but for thy great mercies. † Now † *Eph. 3. 20.*
vnto thee that art able to doe exceeding
abundantly aboue all that we aske or
thinke, according to the power that
worketh in vs, † vnto thee be glory in † *2 Cor. 21.*
the Church by Christ Iesus, through-
out al ages world without end. Amen.

Parent. Thirdly, I pray you giue vs
two easie and plaine formes of thankf-

L 2

giuing

III.

giuing for our daily vse at euery meale, the one before the receiuing of our food, and the other after, to be vttered by my selfe if I be present, or by some other of my house in the name of all that partake of the same meale:

Paster. I will.

A forme of Thanksgiuing to be vsed
of an ignorant familie be-
fore meales.

Most gracious God, we acknow-
ledge thee to be the authoz of all
good gifts and blessings, we humbly
pray thee to forgive vs all our sinnes.
Grant vs faith and sobernesse in re-
ceiuing these thy good creatures: blesse
them to our nourishment, and stirre
vs vp thereupon to serue thy holy ma-
iesty with true thanksgiuing, through
Jesus Christ thy Sonne and our Sa-
uiour by thy holy spirit, Amen.

After Meales.

Thee, our most bountifull Fa-
ther and gracious Lord, who hast
made,

made, redeemed and euer hitherto preserved vs, and at this time fedde and refreshed vs with thy good gifts and creatures, be all glozy and obedience rendered of vs and of all other thy people, both now and evermore. God saue the Church vniuersall; blesse the kings Maiesty; continue thy Gospell; make thy holy word effectuell in our hearts; comfort all thy poore and afflicted seruants, and giue vs thy peace and whole truth in Iesus Christ our Lord, Amen.

Parent. Fourthly, I pray you giue vs some formes of prayer for morning and euening on the Lords day for the whole houthold, as you haue done for the worke-dayes.

IV.

Pastor. Nay: I would rather exhort you to vse your best indeuours to conceiue prayers of your selues, according as the spirit of God shall inable you, and your estate shall require; for on the Sabbath day you haue most time to labour in prayer, if you will make con-

* *Zach. 12. 10.** *Gen. 32. 24.*

25, &c. with

Hos. 12. 5, 4.

science to redeeme your time: and verily if you would set your selues vnfaignedly to the studie heereof by your humble and constant crauing * of the Spirit of Prayer at the Lords hands & by a conscionable exercising of your selues in the holy Scriptures, of a true purpose and holy desire to wrestle with God * as Iacob did, in supplication to his glory, the Lord will bestow this ability vpon you. Howbeit, if you desire any further direction to traine you vp in this duty of prayer, you may profitably imploy your selues for some conuenient space on the Lords days in that singular help which the Lord hath prouided for you by the paines of Master *John Brinsley*, in his second part of the *True Watch*, containing *The perfect Rule and Summe of Prayer*; whereunto I referre you for this your fourth request: Yet I will giue you a forme of prayer for solitarie vse vpon the Lords day morning, I meane, for each one by himselfe apart. For although it bee a Christians part, both to pray solitarilie euery worke-day, and also to ioyn with
th:

the whole familie in priuate prayer on the Lords day (and the same more largely and oftner then on other daies) yet there seemeth to bee speciall reason and need for euery particular person to call vpon God by himselfe alone (for preparation) towards the beginning of the Lords day : Because,

I. God must be intreated by al manner praier and means possible to inable vs vnto the duties of this day.

Reasons for
solitary or se-
cret prayer in
the entrance
of the Lords
day.

II. This solitary praying will occasion and further vs to seeke our neerer reconciliation with God, which as at al other times, so cheefly on that day we must giue greatest diligence to be sure of.

III. It is a speciall meane to make vs the more carefull both to bestow the more time and labour vpon Gods seruice, and to profite the better thereby, on that day.

IV. Euery one knoweth best his owne particular corruptions and wants in former abuse of the Sabbath, whereof hee ought to begge forgiuenesse at Gods hands in secret, and to seeke his

owne particuliar healing and comfort.

V. Lastly, consider I pray you how you know that your heart is sincere and earnest in seeking the Lord on his day, and what sound comfort you can haue in your selfe against the accusation of hypocrisie or of vaine glory, when Satan shall by anie meanes charge you therewith, if you be cold in your secret and solitarie prayers on that day, and specially if you neglect them thereon altogether.

Furthermore, remember that the Sabbath is the Bond of all Religion, for which cause the Lord doth often stile * his whole Religion by the name of the Sabbath, and that therefore it is your part (being a Christian Housholder) as to haue a care of your selfe and of all your people for resorting vnto the publike worship of God with firme constancie, and there to continue with reuerence from the beginning to the end of the whole, so to call your selfe to a secret reckoning with God for your profiting that day, and your people all together before you, in-
inqui-

* *Esaï. 56. 2.*

Lam. 1. 7.

Ezek. 20. 11,
&c.

inquiring of them one by one what they haue gained by ech Sermon, and to teach them diligently, labouring to haue conscience put vpon them by the Lord, and to the same ends imploying your selfe and them (more that day than any other) in praiers and thankgiuings, singing of Psalmes, and vse of the word, in publike and priuate, and * in a wise and holy obseruation and application of the workes of God. For *107. through-
out, but speci-
ally 7. 42, 43.* (whosoever you be) vnlesse you make conscience of all these things, how can you expect Gods blessing vpon any publike exercise (though neuer so holy in it selfe) which you shall haue to doe withall on that day? Therefore, if you iudge this forme following fit for your estate, vse it (ech one seuerally by himselfe) during your present ignorance and weaknesse.

A Forme of Prayer for the Sabbath
day morning (or, the euening before)
to be vsed of a weake Christian by
himselſe alone, tending to his
better preparation for
the duties of the
Sabbath.

A forme of
solitarie pray-
er for the be-
ginning of the
Lords day.

^a Psal. 21. 1.

^b Psal. 5. 3.

^c Psal. 43. 3.

^d Psal. 85. 7.

^e Heb. 4. 2.

Jerem. 7. 8, 9,

10, 11.

1 Cor. 11. 17.

1 Luk. 8. 15.

Vnto thee, O Lord, doe I lift
bp my soule, and ^b my voice
Thalt thou heare in the morning, O
Lord. ^c Oh send out thy light and thy
truth, let them lead me, let them bring
me vnto thy holy hill and to thy ta-
bernacles. ^d Shew me thy mercy, O
Lord, and grant me thy saluation.
And howsoever ^e I haue often heard
thy holy word, called vpon thy great
name, and had to do with the seales
of the righteousness of Faith; not for
the better, but for the worst, at least
wise with small or no fruit, yet now,
I humbly pray thee make me like
good ground, that I may with an ho-
nest

nest and good heart heare thy word,
 keepe it and bring forth fruit with pa-
 tience. And although (^g thy name be- ^g *Psal. 8. 1, 3.*
 ing excellent in all the earth by reason ^{6, 9.}
 of the works of thy fingers, ^h which ^h *Psal. III. 2,*
 are great and wonderfull, honorable ^{3, 4, 5, 7.}
 and glorious, veritie and iudgment)
 I haue not sought out thy workes,
 nor considered the operation of thy ⁱ *Esa. 5. 12.*
 hands, because I haue not had plea-
 sure therein: yea and though, ^k many ^k *Psal. 40. 5.*
 are thy wonderfull workes which
 thou hast done, and thy thoughts
 which are to me ward, they cannot
 be reckoned in order vnto thee, ^l and ^l *Esa. 64. 7.*
 I haue not stirred vp my selfe to take
 hold of thee, ^m neither haue bin thank- ^m *Rom. 1. 21.*
 full, ⁿ nor praised thee for thy merci- ⁿ *Pf. 119. 76.*
 full kindnesse, ^o at least wise I haue ^o *2 Chron. 32.*
 not rendred againe according to the ^{35.}
 benefite done vnto me, ^p neither haue ^p *Rom. 2. 4.*
 I knowne that the goodnes of God
 hath led me to repentance; Yet now
 (Lord) ^q by the fauour thou shewest ^q *Psa. 16. 10.*
 vnto me, let me learne righteousness,
 and ^r humble my selfe for my hardnes ^r *2 Chron. 32.*
 of heart, that thy wrath come not vp- ^{16.}

- f *Jerem.* 31. 18. on me. And ^f whereas thou hast chastised me, and I was chastised as a bullocke vnaccustomed to the yoke,
- t *Mica.* 6. 9. not ^t hearing the rod and who hath appointed it, yet (most gracious God)
- u *Esa.* 9. 13. grant that now at the last, " I may turne vnto thee that smitest me, and
- * *Heb.* 3. 7, 13. take thee the Lord of Hostes. * To
 15. day giue me grace to heare thy voice, not hardened in my heart through the
- x *1 Pet.* 2. 17. deceitfulnesse of sinne. Make me ^x to
- y *1 Pet.* 4. 4. loue brotherly fellowship, ^y not running with the prophane to the excesse
- z *Coloss.* 3. 16. of ryot, but ^z teaching and admonishing my selfe and others in Psalmes and Hymnes, and spirituall songs, singing and making melodie with
- a *Act.* 12. 5. grace in my heart vnto thee, ^a praying earnestly and giuing thanks alwaies for all things vnto thee in the name
- b *Heb.* 3. 13. of the Lord Iesus Christ, ^b exhorting and comforting my selfe and others
- c *1 Thess.* 4. 18. with thy words, ^c and humbling my selfe vnto them in thy feare, O God.
- d *Iam.* 4. 10. ^d Let thy word dwell richly in me in all wisdom, which grant I may
- e *Prov.* 4. 21. ^e keepe in the midst of my heart, that
- I

I may not sinne againſt thee, but ob-
 ſerue to do as thou haſt commanded
 me, ^f neither turning aſide to the ^f *Deut. 4. 31.*
 right hand nor to the left. Cuermore
 grant ^s that I may draw nere vnto ^g *Iam. 4. 8.*
 thee with a true, vpriſht and plaine ^h *Heb. 10. 22.*
 heart, ^h and ſtudying to be found in ⁱ *1 King. 8. 61.*
 Chriſt, ⁱ and to haue the power of ^h *1 Sam. 16. 7.*
 godlineſſe in me, I may ^k preſſe to- ⁱ *Phil. 3. 9.*
 ward the marke for the price of the ^k *1 Tim. 3. 5.*
 high calling of God in Chriſt Jeſus, ^k *Phil. 3. 14.*
 that at the laſt ^l thou maiſt make ^l *Rom. 9. 23.*
 knowne the riches of thy gloꝝy vpon
 me (a beſell of thy mercie) and ^m I ^m *1 Pet. 1. 9.*
 may receiue the end of my faith,
 which is the ſaluation of my ſoule.
ⁿ Make thy ſervant the Miniſter of ⁿ *Heb. 13. 7.*
 thy Goſpell, which ſhall ſpeake vnto
 me and others (this day) the word of
 God, ^o a ready Scribe, ^p instructed ^o *Ezra 7. 6.*
 vnto the kingdome of heauen, like ^p *Mat. 13. 52.*
 vnto a man that is an Houſholder,
 which bringeth forth out of his trea-
 ſure things new and old. Stirre him
 vp ^q to ſtudie to ſhew himſelfe appo- ^q *1 Tim. 2. 15.*
 ued vnto God, a workeman that
 needeth not to be aſhamed, rightly di-
 uiding

- r 2 *Theff.* 3. 2. uiding the word of truth. ¹ Deliver him from vnreasonable and wicked men. Strengthen him that he may
 f 2 *Tim.* 4. 7, 8. ¹ fight a good fight, finish his course, and keepe the faith; and so giue him the crowne of righteousnesse. ² And
 t *Act.* 16. 14. open my heart, O Lord, that I may attend vnto the things of thy word, and receiue the same with all readinesse of minde, searching the Scriptures daily whether those
 u *Act.* 17. 11. things be so. And (good Lord) ³ giue me vnderstanding in all things, not onely for to try the spirits, whether they are of God, but also that I may
 * 2 *Tim.* 2. 7. ⁴ receiue of thy words, euen ⁵ my portion of meat in due season, ⁶ yea
 x *Deut.* 32. 3. when I am reprov'd, let me take it as an excellent oyle which shall not breake my head. Far be it from me
 y *Luk.* 12. 42. that I should be ⁷ cut to the heart, and gnash at the Minister with my teeth,
 z *Psal.* 141. 5. but let me be pricked ⁸ in my heart vnto repentance, and receiue of the
 2 *Act.* 7. 54. Ministerie how I ought to walke and to please God, and therein to abound more and more. Prepare me (O Lord)

Lord) ^d to lay apart all filthinesse and ^d *Lam. 1. 21.*
 superfluitie of maliciousnesse, that I
 may receiue with meeknesse the in-
 grafted word, which is able to saue
 my soule. * Incline my heart vnto ^c *Psal. 119. 39.*
 thy testimonies, and not to couetous-
 nes, ^f lest falling into temptation and
 a snare, and into many foolish & hurt-
 full lusts, they drowne me in destru-
 ction and perdition. Alwaies make
 me carefull to ^g grow in faith and a
 good conscience. And let me neuer ^g *Ephes. 4. 15.*
^h deceiue my selfe in being a hearer ^h *1 Tim. 1. 5.*
 onely and not a doer of the word. And
 because oftentimes ⁱ tribulation and ⁱ *Lam. 1. 22.*
 persecution ariseth because of the
 word, whereat (I see) many are by
 and by offended, I pray thee teach me,
^k to build my house vpon a rocke like ^k *Math. 13. 21.*
 a wise man, ^l and to suffer with ^l *Math. 7. 24.*
 Christ, that I may also reigne with ^l *2 Tim. 2. 12.*
 him. Finally, I humbly pray thee to
 sanctifie my heart, that I may ^m turne ^m *Eph. 5. 13.*
 away my foote from doing my plea-
 sure on this thy holy-day, and that I
 may call the Sabbath a delight, the
 holy of the Lord, honourable, and
 may

n 2 Pet. 1. 5.

o Phil. 2. 12.

p Lam 3. 40.

may honour thee, not doing mine owne waies, nor finding mine owne pleasure, nor speaking mine owne words; but ⁿ giving all diligence ^o to worke out my owne salvation with feare and trembling, specially in ^p searching and trying my waies and turning againe vnto thee Lord, according to thy blessed Gospell, through thine onely Sonne Christ Iesus my Saviour and Redemer, vnto whom with thy holy Maiestie and thy sanctifying and comforting Spirit, be of me in my most willing and constant endeouours, and of all other thy seruants in thy Church likewise, ascribed and giuen, all honour, glory, praise, might maiestie and dominion, both on this thine owne holiday, and for ever world without end. Amen.

Parent. But what if any of vs seuerally and alone (hauing no other to ioyne with vs, but must pray solitarily, vnlesse we altogether omit the durie, after the manner of our prophane and
irreligious

irreligious neighbours) would vse those two formes of prayer which you haue composed for the whole Familie on the worke-daies? Or, what if my whole Familie or any two or more of them would in their priuate fellowship vse that forme of prayer which you haue drawne for a Christian in solitary towards the beginning of the Lords day? May we not so vse either the one or the other, as may be most for our comfort and edification?

Paster. Yea, you may easily doe so, if you will. And you are bound to doe so rather then omit the dutie altogether. Prouided, that in such a case when you doe vse the two formes which are for the worke-daies (as also for the formes of thanks-giuing before and after Meales) you do heedfully put the singular number for the plurall, as *I* for *We*, *Me* for *Us*, *My* or *Mine* for *Ovr*, &c. And that, when mo than one of you shall ioyne together in the forme which is for the Lords day, you doe vse the plurall number for the singular, as *We* for *I*,

*M**Us*

Us for *Me*, *Ours* for *My* or *Mine*, &c. The which course, if you be driuen of necessitie to take, or do somerimes voluntarily performe, it will also proue one helpe to inable you to conceiue prayers of your selues without the helpe of these or any other formes to be read vpon a Booke, much sooner. For as I told you at the first, that is the end I thooote at in setting you downe these formes, and which you ought to labour for in vsing thele or any other godly formes, vnto the vttermost of of your power. And assure your selues, that though you be very ignorant and weake at this present, yea and seeme to your selues that you can do litle or nothing this way, I meane, to conceiue prayer of your selues, * yet if you will conscionably seeke the Lord & your owne saluation, diligently frequent the Ministerie that God hath sanctified vnto you, delight in the often fellowship of the Godly, whom the Lord hath indued with sauing knowledge already, desire their helpe in prayer, and therein ioyne with them, and in their

* Note these directiōs, you ignorant persons, and remember to follow them in the feare of God; & haue a speciall care to examine your selues on

their absence (which to the greatest number of you must needs fall out very often) attentively, constantly and carefully vse these or any other godly formes of prayer and thanksgiuing, God will blesse you with such vnderstanding of your spirituall estate, that you shall in far shorter time then you thinke, attaine to the end of your godly desires, which is to lay away your Bookes, and out of your owne feelings to make your petitions and thanksgiuings vnto the Lord, vpon any occasion either ordinarie or more speciall and rare. But if you shall neglect this counsell of God, and profanely put off the holy duties of praier and thanksgiuing from time to time, or performe them but coldly, carelessly, vnreuerently, or vaine-gloriously, as the hypocrites doe, then verily be you afraid lest the Lord should in his wrath iudge you spiritually, and so you continue blind and ignorant or (after a sort) superstitious in vsing a set forme now & then, and lest you haue alwaies such neede of a Booke to pray vpon, that

the Lords day
in secret, and
to renew your
peace with
God in a
more settled
and comfor-
table turning
of your feete
vnto histesti-
monies, *Psal.*
119. 39. with
92. 11, 12, 13.

* Behold a
peece of the
old wines
their very best
prayers.

Note.

without it you shall be able to say little more then, * *Lord haue mercy vpon vs, forgine vs our sinnes, blesse our house and our harbour, and all that euer we would haue good of, and send vs beauen at our last end;* yea and lest you fall from praying vpon a Booke (as I haue knowne some) to meere nothing or worse than nothing. Beware then of an idle forme and bare externall deuotion or ceremonie of Godlinesse, without seeking the power thereof: As also of such a manner of learning, as neuer to be able to come to the knowledge of the truth: Which fearefull iudgement God doth therefore commonly inflict, because the heart is not zealous, sincere, nor godly disposed to see, obey and continue in the whole sauing truth of God, but resolueeth to stand out against some part of it, or to follow some sinfull lusts still:
2 Tim. 3. 5, 6, 7, 8.

V.

Parent. Lastly, I pray you collect vs such a Hymne or Psalm (out of
Dauids

Dauids Psalmes) as breifely toucheth the most necessarie graces, and which we may sing to Gods glorie and our owne edification and comfort, in following the labours of our vocations and callings, and at other times when we thinke good.

Pastor. But you must consider Gods proceeding with you in all things, your owne necessities and estate, and accordingly seeke out and sing such Psalmes as God hath fitted for you in his Booke, to vse vnto your better mouing and stirring vp to liue vnto his glorie, and your owne spirituall growth in faith and a good conscience.

Parent. We will not forget to bestow our labour that way euerie day once at the least, in the choise of some Psalm or parcell of a Psalm (according to our weake indgement) if God permit. Howbeit, because we haue not any one Psalm of conuenient shortnesse, that setteth forth the cheifest points and most necessarie graces of Christianitie, fitted for our capacitie, and because many of my people are

Part. 3. The Country-man

dull to learne manie Psalmes, prescribe vs one which my ignorant ones may learne by heart, and whereby we may haue a taste of the heavenly sweetnesse which the Godlie doe gather in their religious vse of diuine and spirituall songs.

Paster. Then take this for a taste, which if you will read and sing together with all your Houshold, but once on euerie worke day in the Eueing, you shall finde, that those who can learne any thing, shall before the yeare goe about, performe it by heart of themselues, although they bestow no other time vpon it.

A godly Hymne or Psalmes collected out of the booke of DAVIDS Psalmes, and composed of choise verses, which do bresfely point at some of the cheifest Lessons of Faith towards God, and of good Workes towards Men; all for the most part in forme of prayer & praise to God.

Fit

*Fit for the more ignorant sort to sing at
their ordinarie worke, and at other
times convenient, to the glory
of God and their owne
edification.*

	<i>Psal.</i>	<i>vers.</i>
I T is a thing both good and meete, to praise the Highest Lord: And to thy name, O thou most High, to sing with one accord. To shew the kindnesse of the Lord, betime ere day be light: And eke declare his truth abroad, when it doth draw to night.	92	1
O God giue eare and do apply, to heare me when I pray: And when to thee I call and cry, hide not thy face away. From all the sinnes that I haue done, Lord, quite me out of hand: And make me not a scorn to fooles that nothing vnderstand.	55 39	1 2
If thou, O Lord, do straitly marke our foule iniquitie,	143	2
M 4	O	

- Pfal.* | *vers.* O Lord, who can before thee stand,
excused for to be?
- 130 | 4 But mercy and compassion,
O Lord, are still with thee,
That men may loue & feare the name
of thy great Maiestie.
- 111 | 10 His feare true wisdomē doth begin,
his lawes obserue do they
That any vnderstanding haue,
his praise doth last for aie.
- 119 | 133 Direct my footsteps by thy word,
that I thy will may know,
And neuer let iniquitie
thy seruant ouerthrow.
- 36 Incline my heart thy lawes to keepe,
and couenants to embrace,
And from all filthie auarice,
Lord, shield me with thy grace.
- 37 From vaine desires and worldly lusts,
turne backe mine eyes and sight,
Giue me the spirit of life and power
to walke thy waies aright.
- The second part.*
- 133 | 1 Behold, how good a thing it is,
and pleasant for to see,

Brethren

with his household. *Part. 3.*

169

Brethren together fast to hold,
the bond of amitie.

Psal. Ver.

And he is blest that carefull is
the needy to consider,

41 1

For in the season perillous
the Lord will him deliuer.

And, Lord, that man is happie sure
whom thou dost keepe in awe,

94 12

And through correction dost procure
to teach him in thy Lawe.

Yet thou dost helpe the weake & poore
with aid, and make them strong,

72 4

And eke destroy for euermore
all those that doe them wrong.

I did belieue, therefore I spake,
yet I was troubled sore:

116 10

But I am thine, saue me, my God,
for I haue sought thy lore.

119 94

Why art thou then so sad my soule,
and fretst thus in my brest?

43 5

Still trust in God, for him to praise,
I hold it euer best.

Doe well, O Lord, vnto all those
that vpright are in heart.

125 4

But

Psal. Vers.

- But those that vnto crooked waies
shall choose to turne apart,
5 Them shall the Lord with workers lead
of all iniquity,
But peace vpon his Israell
for euermore shall be.
- 80 19 O Lord of Hostes, through thy good
conuert vs vnto thee: grace,
Behold vs with a pleasant face,
and then full safe are wee.
- 57 13 Set forth and shew thy selfe, O God,
aboue the heauens bright,
Extoll thy praise on earth abroad,
thy Maiestie and might.

Parent. I pray you what Psalmes of
David do you iudge most edifying and
comfortable for our ordinary vse?

Twelue select
Psalmes.

Pastor. Methinketh, the first, the
fourth, the eight, the twelfth, the fif-
teenth, the nineteenth, the twenty fifth,
the thirty second, the fiftie fi ft, the se-
uenthy third, the one hundred & third,
and the hundred & ninteenth are easi-
est and fittest for an ignorant familie:

For

For the which I referre you to your Psalme books ; specially I recommend the fifteenth Psalme vnto you, wherein a true Christian is pithily and summarily described by his proper marks and fruits. And if any of you can sing the tune of Psalme 136. and 148. you may sometimes vse the same fifteenth Psalme, which I haue paraphrased in this forme following, and fitted to be sung in that tune also, by two, the one making the question, and the other answering.

An Hymne made vpon the fifteenth Psalme, in manner of a Dialogue, and may be song by two, the one representing I E H O V A, and the other D A V I D.

Psalme 15. in another tune.

To the tune of Psalme 136.

1. **I** Ehoua omnipotent,
 shew forth what folke they are
 Shall sojourne in thy tent,
 As Pilgrimes wont to fare,
 The members here

David.

Of

Part. 3. The Country-man
 Of Church fighting, but aye dwelling
 in heauens there.

Iehoua.

2. The righteous soule, he walkes
 vpright in constant wise,
 Entire and Iustice workes,
 his carefull exercise;
 Likewise the truth
 in heart doth speake, without deceit,
 the simple sooth.

3. This man, maliciouſlie
 depraueſt not with tongue,
 So neither frowardly
 his neighbour doth he wrong:
 Ne knowes ſlandour,
 nor yet doth broche a foule reproach
 'gainſt his neighbour.

4. Each vile one is abhor'd
 in his vnpartiall eye;
 Free fearers of the Lord
 he much doth magnifie:
 And if he ſweareth,
 though hurt there-frō to him do come,
 himſelfe not ſpareth.

5. On

5. On gaine his heart's not bent,
as vsurers for vse,

Nor 'gainst the innocent,
reward at all doth chuse.

Good godly deede
why then doth he? [*Iehoua*] for charity,
and not for meede.

David.

These marks, Lord, are they true? *David.*
These markes be veritie. *Iehoua.*

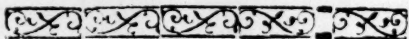
O'rethrowne iust shall, I rue! *Iehoua.*

O'rethrowne iust shall not be, *David.*

Nor any ill *Iehoua.*
to him whose way goes not astray
from this my will.

Parent. What ordinances hath the
Lord appointed and left vnto his
Church in his wisedome and mercy, to
further speciall prayer and thanksgi-
ning in more extraordinary occasions.

Pastor. Fasting for Prayer, feasting
for thanksgiuing, and Vowes for both.
Which learne in the larger Cate-
chismes, and specially in the booke, in-
tituled, *A Treatise of Christian Religion.*



8. THE FOURTH PART.

The third out-ward mean of *Concerning the Sacraments of the New Testament, first in generall.*
Grace.

Parent. **W**Hat are the Sacraments of the Testament?

a Gen. 17. 1, 7. Childe. **P**ublike and holy signes
11. Rom. 4. 11. and Actions ordained by the Lord Je-
1 Cor. 11. 25. sus, mystically setting forth and sea-
ling the Covenant of Grace.

Servant. Hath God ordained the Sacraments to begin grace in any persons?

b Rom 4. 11. & Scholler. **N**o, but God by his spi-
10. 14, 17. rit in Christ doth by the Sacraments confirme and strengthen grace, where it is already begunne.

Servant. How then doe you esteeme the Sacraments in respect of Christs minde towards you?

c Acts 2. 38. Scholler. **A**s the very pledges of
1 Cor. 11. 24, 25, his loue, the assurances and instru-
26. Mat. 28. 19 ments of his grace, and honourable
badges

badges to professe his name by.

Servant. And how doe you esteeme them in respect of your mind towards Christ?

Scholler. ^d As the testimonies of ^d *Acts* 8, 36, my Faith, receiuing his grace, the tokens of my thankfulness, and the very bands of my duety both to him and his Church.

Parent. Who hath authoritie from the Lord to administer the Sacraments?

Child. ^e They only who are sent to preach the Word. ^e *1 Chron.* 13, 10

Parent. To whom do they of right belong to be receiued? ^{11.} *1 Cor.* 10, 16, 17

Childe. ^f To sound hearted Christians. ^f *2 Chron.* 30, 3 & 35, 3, 6.

Parent. What then haue the wicked to doe with them? ^{John} 4, 1, 2.

Child. ^g Nothing at all, till they be purged from their sinnes by Faith and Repentance. ^{Exod.} 4, 16.

Servant. But what if they presume to receiue them without faith and repentance? ^{Mat} 28, 18, 19

Scholler. ^h Yet they shall reape no benefit by them, but rather increase their ^h *Acts* 2, 38, 1

Acts 8, 36, 37, 39.

1 Cor. 10, 16, 17

1 Chron. 13, 10

11. *1 Cor.* 10, 16, 17

13. *2 Chron.* 30, 3 & 35, 3, 6.

3 *1 Cor.* 10, 16, 17

John 4, 1, 2.

Exod. 4, 16.

Mat 28, 18, 19

Acts 2, 38, 1

8. *1 Cor.* 10, 16, 17

13.

Acts 2, 38, 1

1 Cor. 10, 16, 17

h *Dent.* 23, 21,

21. *1 Cor.* 10, 1

2, 3. *Exo.* 14, 27, 28,

29. *Ecc.* 3, 4.

Mat. 7, 7, 13

their sinne and condemnation.

Servant. And what if they shall neglect or contemne them?

i Gen. 17. 14.

Num. 9. 13.

Luk 7. 30.

Scholler. They are then speciall enemies of Gods glory and of their owne salvation, cutting themselves off from Gods couenant and Church, and so they incur Gods heauy wrath, vnlesse they repent.

* Oh consider that the Lord Iesus him selfe was baptized, ate the Lords supper, and commanded both.

k Exod. 4. 24.

25, &c. i Cor.

11. 25, 26, &c.

Servant. How is that proued?

Scholler. Seeing God hath sharply corrected his owne children, sound hearted and otherwise godly with sicknesse and weakenesse, yea euen with death for some negligence or irreuerence about the Sacraments, much more fearefullie will he punish the wicked and vngodly for their grosse abusing or refusing of them.

Parent. After what manner are the Sacraments to be celebrated?

l Num. 9. 3, 4,

5, 12. i Cor.

11. 23.

Childe. As is prescribed in the word of God.

Parent. How many Sacraments be there?

m i Cor. 12. 13

Child. Two: Baptisme and the Supper of the Lord.

Parent.

Parent. Of what parts do they consist?

Child. ⁿ Both of outward and inward things. *n* Heb. 6. 2.
1 Cor. 10. 16. 17

Parent. What are the outward things?

Child. The earthly creatures and certaine actions of Minister the and Receivers about the same.

Parent. What are the inward things?

Child. Christ himselfe, his spirituall graces and woꝝkes, and certaine spirituall actions of the Receivers.

Parent. What then is the benefite which the Faithfull receiue by the Sacraments?

Child. ^o They are confirmed in the vnion that they haue with Christ, *o* Mat. 28. 19.
1 Corin. 11. 20.
Ec. 12. 13
Gen. 17. 7, 8.
Ephes. 5. 26. yea and with God the Father, and with God the holy Ghost, through Christ.

Of Baptisme, in particular.

Parent. What is Baptisme?

Child. ^p The Seale of our *p* Mat. 28. 19.
p france

trance and first admission into the profession of Christianity.

Parent. What is the outward thing in baptisme?

Childe. ^{q Math. 3. 16.} Washing, or sprinkling
^{© 18. 19.} with water.

Parent. What spirituall thing is meant thereby?

Child. ^{r Eph. 5. 25. 26.} The blood of Jesus Christ
^{1 Iohn 1. 7.} our Saviour shed for vs, yea whole
^{Apoc. 1. 5.} Christ himselfe purging our finnes.
^{Heb. 9. 14.}

^{Math. 3. 11.} *Parent.* What is the worke of the Minister, and the right forme of Baptizing?

Childe. First, 'to open the covenant of grace. Secondly, 'to sanctifie the water to this holy vse by prayer and thankesgiving. Thirdly, "with the water to baptize * into the name of the Father, and of the Sonne, and of the holy Ghost.
^{f Math. 28. 19.}
^{1 Tim. 4. 5.}
^{2 1 Tim. 4. 4, 5.}
^{Acts 22. 16.}
^{Luke 1. 59.}
^{u Mat. 28. 19.}
^{* That is, into}
^{the Communion.}

Parent. What is the inward worke performed by Christ?

Child. * He putteth away my sins
^{* 1 Cor. 1. 13,}
^{14, 15, 16. &}
^{6. 11. & 12. 13} and giueth me a new life, thereby making mee one with himselfe and with
^{Mat. 3. 11. 12.}
^{Iohn 17. 21, 22,} his Church vnto my certaine assurance
^{23, 24, 26.}

rance of eternall life.

Parent. How doth Baptisme represent the putting away of your sinnes by Christ?

Child. * Euen as the water sprink- x Act. 2. 38. &
led by the hand of the Minister, wash- 22. 16. 1 Ioh. 1,
eth away the filth of my bodie, so the 7. Rem. 6. 6.
bloud shedding of Iesus Christ layed Col. 2. 11, 12.
hold vpon, by the hand of faith, clean- Psal. 32. 5.
seth me from all my sinnes, and that
not onely by forgiving mee both the
guilt and punishment, but also by
mortifying sinne in me.

Parent. How doth Baptisme represent the giuing of a new life vnto you by Christ?

Childe. y Euen as water maketh y Mat. 3. 11.
that faire which befoze was foule; so Mark. 1. 4.
the holy Ghost purifying my heart by Acts 15. 9.
Faith, both iustifieth me befoze God 1 Pet. 3. 21, 22.
in the imputation of Christs righte- Tit. 3. 5, 6.
ousnesse, and sanctifieth me to lead a
holy life, who befoze was vnholp and
uncleane.

Parent. What is the outward worke of those that are to be baptized? 2 Math. 3. 6.

Childe. z Confession of their sins, Act. 8. 36, 37,

z

of

Part. 4 The Country-man

of their faith, and of their repentance, and readily to receiue baptisme in forme aforesaid.

Parent. And what is their inward action?

Child. ^a To put on Christ by faith vnto newnesse of life.

¹ *Pet.* 3. 21, 22. *Parent.* Why then should infants bee baptized which can doe none of these things?

^b *Gen.* 17. 7. *Childe.* First, ^b because they be long to the Covenant of Gods grace, and vnto his kingdome, God himselfe saying, I am God vnto thee and to thy seed after thee.

^c *Gen.* 17. 11, 12. *Secondly,* ^c they haue as good right to Baptisme, as the infants of the ^{13, 14. Exo.} 12. ^{48. Col.} 2. 11, 12. ^{13. compared.} Jewes had to circumcision.

Parent. What is the duety of children after baptisme?

^d *Heb.* 8. 11. *Childe.* First, ^d to learn the waies of the Lord, and to keepe his statutes.

^e *Eph.* 4. 1, 2, 3, 4, 5, 6. *Secondly,* ^e to keepe a holy fellowship with Christ and his Church.

^f *1 Cor.* 2. 12, 13. *Parent.* When may you haue true comfort by your Baptisme?

^{14. 3. 5} *Childe,* ^f When I sale my selfe to be

be regenerate or sanctified.

Parent. What? May you feele your selfe to be regenerate?

Childe. ^g Yes verily, if I be regenerate indeed? *Rom. 7. 14. 15, &c.*

Parent. How may you know that you are regenerate indeed? *Psal. 119. 93, 94.*

Child. ^h If I can find that the light and efficacie of Gods Word, shining and burning in my heart, hath truely killed the strength of Sin and wrought the power of godlinesse in me. *h Ephes. 5. 26. 1 Per 1. 23. & 2. 1, 2. 3 Tim. 3. 5 Psal. 119. 40.*

Servant. I pray you declare more particularly, when you can perceiue that?

Scholler. First, ⁱ when I haue an vnfaigned hatred and striving against all sinne, but specially against mine owne corruption, and contrariwise an earnest studie and delight to all vertue, but speciallie to doe mine owne dutie. *i Rom. 7. 15, 16. &c. to the end. Phil. 3. 10, 11, &c. Psal. 51.*

Secondly, ^k when I doe constantly labour both for sincerity and vprightness of heart in all duties which I undertake, and also for perfection to keep all the Commandements of God unto *k Psal. 119. 1, 2, 3, 4, 5, 6. Deut. 10. 12, 13 16. Mat. 5. 48. Col. 2. 6, 7.*

the bittermost.

1 1 Cor. 6. 19,
20, & 10. 31.
Deut. 30. 20.
1 Thes. 5. 18.
Col. 2. 6, 7.

Thirdly, ¹ When I am moued with a holy zeale, to doe all things to the glory of God, for obedience to his supreme anthozitie, and in way of thankesfulnesse vnto him for all his benefits, but chieselie for giuing me Iesus Christ and his gospel.

m Psal. 15. 4.
& 16. 3.
1 Per. 1. 22, 23.
1 John. 3. 14 &
5. 1.
Psal. 139. 21, 22.

Fourthly and lastly, ^m when I bear a singular loue towards godly persons, because they are godly, and contrariwise a holy hatred against the vngodlie, because of their vngodlinesse.*

Parent. But what if one shall alwaies continue vnregenerate (for vnsanctified) after his baptisme?

n Deut. 10. 16.
Eccles. 5. 4, 5.
Ezek. 44 9.
Jerem. 9. 26.
Iohn. 3. 3, 5, 18,
19, &c.
Rom. 2. 18, 19.

Childe. ⁿ That is a plaine token that such a one wanteth faith, & therefore is vn baptized in heart, whose damnation must needs be the greater, because he breaketh his vow made vnto God.

*Of the Lords Supper,
in particular.*

Parent. **W**hat is the Lords Sup-
per?

Child. ° The seale of our spirituall o *Mat. 26. 26,*
nourishment and growth in Christia, &c. *1 Cor. 11. 23*
nitie. &c.

Parent. What are the outward parts
in the Lords Supper?

Childe. p Bread and Wine.

p *Mat. 26. 26,*
27, &c.

Parent. What be the inward parts or
graces?

Childe. q The Body and Bloud of q *Mat. 26. 26,*
Christ, yea whole Christ, God and 27, &c. *John 6.*
Man, with all his merits. 35, 51.

Parent. What is the worke of the
Minister, and the right forme of admi-
nistring the Lords Supper?

Childe. First, r to consecrate the
bread and wine to this holy vse, by
Prayer and Thanksgiving, declaring
the Institution and vsing them accor-
dingly, together with a cleere opening
of the Couenant of Grace.

r *1 Cor. 11. 24.*
25, 26. *1 Tim.*
4. 5. *2 Chr. 30.*
16, 17, 21, 22,
&c.
Exod. 12. 6, 26,
27.

Secondly, l to breake the bread,

l *1 Cor. 10. 16.*
& *11. 24.*
and *Acts 2. 42.*

and poure out the Wine.

2 Cor. 11. 23, 24, 25. Thirdly, ¹ to deliuer them to the people in Christs owne words, or to that effect.

Parent. Which are Christs owne words?

Child. Of the Sacramentall bread
Math. 26. Christ said, "Take, eat," this is my
16, 27, 28. bodie, which is broken for you, do this
Mark. 14. 22, in remembrance of me.

23, 24. Luk. 22. And of the sacramentall wine,
17, 19, 20. thus, "Take this, diuide it among you,
1 Cor. 11. 24, for ^{*} this is my blood of the new Te-
25. compared. stament, which is shed for you and for
^{**} That is, an effectuall Sa- many for the remission of sinnes, this
crament of do in remembrance of me.

Parent. And what is the outward
worke of the Receiuers?
Child. ¹ Reuerently & decently to
take with their hands the bread and
wine so consecrated and deliuered,

2 Cor. 11. 24, and to eat and drinke them.
25, 26, 28.

Parent. Which are then the princi-
pall outward actions in the vse of the
creatures when we celebrate the Lords
Supper?

Child. First, the Ministers break-
ing

ing of the bread, and powring out of the wine.

Secondly, the Ministers giuing and the Peoples taking of both the bread and wine into their hands.

Thirdly, the eating of the bread & the drinking of the wine by all the Receiuers.

Parent. What grace of Christ is set forth by the Ministers breaking of the bread and powring out of the wine?

Child. * The most gracious and unspeakable torments that Jesus Christ suffered in soule and bodie for his elect, yea euen vnto the death, and specially the breaking of his bodie & the shedding of his blood vpon the Crosse.

x *Esai.* 53.
Math. 26. 37.
 38. & 27. 46.
Luk. 22. 44.
Iob. 19. 17, 18,
 33, 34. & 20.
 25, 27.
 1 *Cor.* 5. 7.

Parent. What inward worke of Christ is sealed by the Ministers giuing, and the peoples taking of both the bread and wine into their hands?

y *John.* 6. 27,
 29, 35, 47, &c.
Rom. 8. 30.

Child. y That Christ offereth to all, but truly giueth himselfe and all his merits vnto euery one of them particularly, that doe receiue him by

Eph. 3. 17, &c.
 with 1 *Cor.* 11.
 24, 25. & 1.
Iob. 1. 2.

by the hand of faith.

Parent. And what graces do the eating of the bread and the drinking of the wine assure vnto vs?

2 Math. 26. 26, Child. First, ² that Iesus Christ
^{27. Ioh. 6. 35,} with all his benefits is become wholly
^{40, 51, 56.} the true belouers, to the feeding by
^{1 Cor. 10. 16,} of their soules in the Covenant of
^{17.} Grace.

^{a Iohn. 17. 21,} Secondly, ^a that they are made one
^{22, 23.} with him.

^{1 Cor. 10. 16,} Thirdly, ^b that they shall increase
^{17.} and grow in the feeling and enioying
^{b 1 Cor. 10. 16.} of him and of his grace.
^{& 12. 13.}

^{Ephes. 4. 15, 16.} *Parent.* What then is the cheifest inward action of the Receiuers?

^{c 1 Cor. 10. 16.} Child. ^c The Communion or partaking of the Bodie and Blood of Christ.

Parent. How doe you communicate or partake the bodie and blood of Christ in the Lords Supper?

^{d Act. 2. 42.} Child. First, ^d I feede spiritually
^{Rom. 4. 11. with} by faith in my soule on Christ and his
^{1 Cor. 10. 16.} merits vnto a more comfortable assurance and feeling of the forgiveness of my sinnes and of my further iustification.

Secondly, ^e in rememb'ring his c 1 Cor. 12.13. with Ephes. 5. 26, 27. Deut. 16.6,7,12,16, 17. Exod. 13. 8,9,10. 2 Chr. 30.19. Ezra 6.21,22. with Deut. 26. 16,17.
 Loue with thankfulnes, I gather
 more and more strength to dye vnto
 my sinnes, and to liue vnto God in
 new obedience, whereunto (by recei-
 uing this Sacrament) I do vowe my
 selfe in my best endeouours.

Parent. But what is represented by
 this, that you receiue the same ora-
 ctures in the Lords Supper, which all
 other the faithfull doe throughout the
 whole world, and that in the companie
 of the faithfull in the Congregation?

Child. ^f The Communion, mutuall f 1 Cor. 10.16, 17.
 loue and vnitie, that I and all the rest
 of the faithfull haue amongst our
 selues from and vnder Iesus Christ
 our Head.

Parent. How do you then commu-
 nicate with the faithfull in the Lords
 Supper?

Child. ^g First, I am confirmed in g Ephes. 4.1,2, 3,4,5,6,15,16.
 all such graces as other the Faithfull
 do receiue from Christ, that they do
 also belong to me.

Secondly, ^h I binde my selfe in a
 speciall bond of Loue, to practise all h Col. 3.14.
 the

Act. 2. 41, 42. the duties thereof vnto them in generall (as to the ioynt members of the same mysticall bodie) and particularly to remember the poore.

Servant. Is there any change (as the Papists say) of the bread and wine, into the naturall bodie and blood of Christ?

Scholler. ⁱ There is a change of their vse, but not of their substance.

Servant. What is their vse at that time?

Scholler. Twofold. First, ^k a solemne shewing forth of the Lords death.

Secondly, ^l the nourishment of our soules and bodies vnto euerlasting life.

Servant. Whence haue they that strength and vse?

Scholler. ^m From the ordinance and blessing of Christ, whereby they are consecrated to that purpose.

Servant. How do you proue that bread and wine remaine still in their owne nature after consecration?

Scholler. ⁿ First, the word of God calleth

calleth them so after.

Secondly, ° there must needes be true outward signes. o 1 Cor. 11. 26.

Thirdly, p this consecrated bread and wine will corrupt in time. p Experience.

Fourthly, q we see, seele and taste nothing but bread and wine. q The Reason is good, vnles

Servant. But seeing Christ saith, *This is my Bodie*, and *This is my Blood*, why should we not beleue that they are changed into his bodie and blood? wee had a word of faith to build a matter off faith vpon.

Scholler. There are many reasons why we should not beleue so.

Servant. Let vs heare some of them.

Scholler. First, the naturall sense of those words teacheth no such change.

Secondly, Christ was neuer corporally present in any of the Jewish Sacraments.

Thirdly, Christ was not corporally present in this Supper, when he did first administer it.

Fourthly, Christs bodie shall not come downe from heauen till the last day. r Act. 3. 21.

Fifthly,

Fiftly, it poffelleth but one place of a true naturall bodie, wherefoever it is.

Sixtly, it is abfurd and wicked to hold that Chrift hath many bodies and in many places at once, and that men (though Reprobates) yea Dogs, Cats, and Spice may chew his flefh in their teeth.

Servant. Why are they then called his bodie and blood?

Scholler. Firft, becaufe they are the Sacraments of his bodie and blood.

Secondly, for the great fimilitude betwene them.

And thirdly, to assure vs more strongly of his Spirituall prefence.

Servant. Is it lawfull to with-hold either the bread or the wine from any of the Communicants?

Scholler. No; for firft, the Lord Iefus ordained both; and fecondly, there is neceffarie ufe of both.

Servant. What neceffarie ufe?

Scholler. To fhew that he is our full and fufficient foode.

[Iohn 6. 35,
53, 54, 55, 56.
Act. 4. 12.

Parent.

* * *

Parent. You said that Christ giueth Of fit and
himselfe and all his merits vnto euery worthy Re-
true beleeuers in receiuing the Lords ceiuers.
Supper.

Child. Yes, for the Lord in his *Luc. 3. 8. &*
free Grace and Mercy, esteemeth such *20. 35.*
to be worthy Receiuers. *Col. 1. 12.*

Parent. Shew mee more at large *Rom. 3. 4.*
whom the Lord esteemeth worthy Re-
ceiuers?

Child. They that are furnished
with such Graces, as are both ne-
cessarie and fit in this case, and that
do vse it as Christ hath appointed,
and as becommeth so heavenly my-
steries.

Parent. Which are those Graces
that are most necessarie and fit?

Child. These five: First, * Know- *u Ioh. 17. 3.*
ledge.

Secondly, * a true and lively faith. * *2 Cor. 13. 5.*

Thirdly, * Repentance & newnesse *x 1 Cor. 11. 31.*
of life.

Fourthly, Charitie towards men. *y Col. 3. 14.*

Fifthly,

^a Luk. 22. 15.

^{Act.} 8. 36.

Fiftly, ^z an earnest desire to receive this Sacrament.

1. Of Knowledge.

Parent. What knowledge is required (at the least) for the worthy receiving of the Lords Supper?

Child. Some true knowledge of God, of his Law, of his Gospell, of our selues or our owne estate, and of the Sacraments.

^a 1 Cor. 8. 4.

^b Gen 1. 1.

^c Act. 17. 28.

^d 1 Ioh 5. 7.

^e Revel. 4. 9.

^f Iohn 4. 24.

^g 1 Tim. 1. 17.

^h Job 11. 7, 8.

Parent. What knowledge of God is required?

Child. That there is ^a but one God, ^b the maker and ^c gouernoz of all things, and ^d distinguished into the persons of the Father, the Sonne, ^{9.} and the Holy Ghost.

ⁱ Revel. 4. 8.

^k Exod. 3. 14.

^l Psal. 135. 6.

^{Esa.} 46. 10, 11.

^{Iam} 1. 17.

^{Mal.} 3. 6.

^m Psal. 147. 5.

^{Gen.} 17. 1.

ⁿ Mica 7. 18.

^{19, 20.} Ps. 99. 8

Parent. What is God?

Pastor. ^e God is a living, ^f spirituall, ^z eternall, ^h infinite and ⁱ most holy essence, ^k existing onely of himselfe in all perfection, ^l as touching his will most absolute, free and vnchangeable, ^m in his working all-sufficient for wise-
dome and strength, ⁿ and to his crea-
tures

tures most mercifull and iust.

☉ 145. 17.

Parent. What is a Person?

Exod. 34. 6, 7.

Pastor. ° A distinct manner of subsisting in the Godhead.

° *Iohn* 14. 9, 16, 17, 18. ☉

Parent. Declare vnto mee more largely, how the one onely God is distinguished into three persons, and how the three persons subsist in the one God, which we commonly call *the Unitie in Trinitie and the Trinitie in Unitie.*

17. 31.

Pastor. The three persons are so distinguished one from another, that they are neither separated nor confounded, either in themselves or in their working. *

* A mysterie to be reuerently beleeued, not curiously searched. *Hypostases in-
feratibiles.*

In themselves, for

First, ech person hath the whole Godhead in it, in such sort as the Unitie of the essence or nature of God is neither divided into parts nor destroyed.

*Diuinitas indi-
uidualis, perso-
narum proprie-
tates incommu-
nicabiles.*

Secondly, ech person is coeternall & coequall without difference of time or greatnesse.

Thirdly, ech person is in and with ech other, and possesseth ech other, so that yet the Father is not the same with
O the

Ioh 1. 33. ☉ 5.
19, 20, 21, 22,
23.

& 8. 16, 17, the Sonne, or the Holy Ghost, or the
 18, 19. & 10 Sonne the same with the Father or the
 30 & 14. 9, Holy Ghost, or the Holy Ghost the
 10, 11, 13, 14, same with the Father or the Sonne, as
 15, 16, 17, 23,
 16. touching their persons.

And fourthly, ech person enjoyeth
 equall glory with other, and ech hath
 euerlasting delight in other, yet not
 the same, but according to the distinct
 manner of ech persons subsistence in
 the Godhead.

In their working, for though ech
 person doth the same things that the
 other do, in euery thing that is done,
 without absence or weaknesse, yet not
 any one of them worketh altogether
 after the same manner as another doth,
 but ech one of them according to the
 distinct proprietie of his Person in
 speciall.

Parent. How are the three Persons
 distinguished in their speciall Pro-
 perties?

Pastor. The Father is of himselfe,
 p *Prov.* 8. 22, 23, 24, &c. the Sonne is begotten of the Father
Psal. 2. 7. from all eternitie, and the Holy Ghost
Iohn 15. 26. proceedeth from the Father and the
 Sonne.

Parent.

Parent. How in their working together?

Pastor. ¶ The Father worketh of himselfe by the Sonne and the Holy Ghost, and therefore the originall & beginning of the action is ascribed to him. ¶ The Sonne worketh from the Father by the Holy Ghost, and so the disposing of the action (as it were by a Steward) is attributed to him. ¶ The Holy Ghost worketh from the Father and the Sonne, and therefore the efficacy and finishing of the action is in a speciall sort allotted vnto him.

q *Heb. 1. 1, 2.*
Iohn. 5. 17, 19.

r *Rom. 8. 11.*
Heb. 1. 2.

f *Gen. 1. 2.*
1 Cor. 12. 11.

Parent. What knowledge of the Law is required for worthy Receiving?

Child. ¶ That it requireth true righteousness, and discovereth our corrupt nature, sinne and condemnation.

t *Deut. 6. 25.*
Rom. 7. 7, 8, 9,
10, 11, 13.

Parent. What of the Gospell?

Child. ¶ That Christ is our sufficient Redēmer and onely remedie against Gods curse.

u *Act. 4. 12.*
Gal. 3. 13.

Parent. What of our selues or of our owne estate?

* *Ephes. 2. 3, 4.* Child. * That we do surely stand
5, 6, 7, 8, & c. in grace, though bozne in sinne and
 wrath.

Parent. What of the Sacraments?

* *Esa. 7. 11.* Child. * That they are fit & woꝝ
Rom. 4. 11. thie helps to strengthen our weake
Luk. 22. 19, 20. faith.

Servant. How are they so?

* *Iers. 19. 10,* Scholler. * Because the Lord doth
11. Act. 21. 11. worke vpon other our senses and fa-
John. 3. 12. culties, as our seeing, feeling, being
Galat. 3. 1. admitted, and clenfed, receiuing, ea-
1 Ioh. 1. 1, 3. ting and drinking, tasting, digesting,
 being nourished, refreshed, cheered
 and strengthened, thereby to confirme
 vnto our hearts his sauing grace,
 which first by hearing the woꝝd we
 haue beleued.

II.
 Of Faith.
 * Of this
 grace we haue
 conferred al-
 ready in the
 second part.
 and also more
 in Part. 5.

Parent. What Faith is required for
 the worthy receiuing of the Lords
 Supper?

Child. Faith, which taketh hold
 of Christ and his benefits, and leadeth
 vs to true thankfulness. *

Parent.

with his Household. *Part. 4.* 197

Parent. What Repentance and Newnesse of Life is required? *III. Of Repen-*

Child. * That godly sorrow *Wrance and*
causeth to forsake sinne, together *Newnesse*
with that effectuall grace which in- *of life.*
ableth to keepe Gods Commande- * Seemore of
ments, increasing with the increase this grace in
of God. *Part. 2. and in*
Part. 5.

Parent. What Charitie towards *IV.*
Men, is required, before you receiue *Of Charitie*
the Lords Supper? *towards*

Child. 2 That which is wrought *men.*
and groweth in my heart towards * *1 Iohn. 5. 1.*
them for Iesus Christs sake, who *Ioh. 13. 34, 35.*
loued both them and me vnto the *& 15. 12, 13.*
death. *2 Cor 8 8, 9.*
compared.

Servant. How do you further know
that you haue loue or charitie towards
men?

Scholler. First, ^a because I doe * *Psal. 16. 3*
specially loue and reuerence godly *1 Iohn 3 10 &*
persons. *4. 1. 1 P. 1. 1.*

Secondly, ^b I seeke for conscience *22. & 3. 8.*
sake to be reconciled, after offences *4. 8. 9. 10.*
committed. *b 3 Ioh. 5. 23.*
24.

D 3

Thirdly,

c Math. 5. 44. **Thirdly,** *c* I wish well even in my
Mark 11. 25, heart unto my very enemies, being
 26. ready to pardon all their wrongs and
d 1 Cor. 14. 1. praying for them.
 & 16. 14.

Galat. 6. 10. **Fourthly,** *d* I beare a loving affe-
Hebr. 12. 14. ction towards all men, following
1 Pet. 3. 11. peace with them, and endeavouring to
2 Tim. 3. 3. doe them good, but particularly those
Mal. 2. 10, 14. unto whom I am bound in nature or
 * See more of by any other covenant of God. *
part *supra.*
 and in *part.* 5.
infra.

V. Of earnest Parent. Why must you earnestly
 desire to receive the Lords Supper?
ceine the Child. For two causes. First,
Lords Sup- because the Lord hath both ordai-
per. ned and commanded it for his owne
c 1 Cor. 11. 20, glory.

22, 23, 24, 25. **Secondly,** *f* God giueth more grace
f 1 Cor. 11. 17. by it, than by the word preached
Ephes. 5. 26. alone.
Act. 2. 42. &

20. 7-11. *Parent.* What more grace haue you
 by it, than by the word preached
 alone?

g 1 Cor. 10. 16. **Childe.** First, *g* Christs death and
 merits are more particularly applied
 to me, and so I am more fully assured
 to

to be kept still in grace, yea and sealed
bp unto everlasting saluation.

Secondly, & I am more stronglie g & 12.13.
bound (as by a solemne renewing of
an oath) to continue in Grace.

Thirdly, & I am more effectually g *Act. 2. 41,*
stirred bp to make profession of Faith *&c.*
and obedience, as often as I am cal-
led thereunto.

Seruant. How often is euery Chri-
stian bound to receiue the Lords Sup-
per?

Scholler. ^h As often as he may, so *h 1 Cor. 11. 25.*
that he be a worthy receiuer. *26. Act. 2. 42.*
Of receiuing
worthily.

* * *

Parent. But what is required of vs
about the time of celebrating the
Lords Supper, that wee may vse it as
Christ hath appointed, and as becom-
meth so heavenly mysteries?

Childe. There are required these
three things: First, a due and holie
preparation before. Secondly, a fit
disposition in the action. Thirdly, o-
ther duties afterward.

I.
II.
III.

I. Of preparation before. *Parent.* What preparation is required before?

Childe. Wee must set our selues apart from all other businesse, that we may,

i 1 Cor. 11. 28. First, ¹ search our selues thoroughly
s¹ for the sanctified graces of know-
ledge, Faith, Repentance, Charitie,
and desire to the Lords Supper a-
foresaid.

k Psal. 26. 6. Secondly, ^k stirre them vp and re-
new them vnto better growth and
Num. 9. 6. practise.

l 2 Chron. 30. Thirdly, ¹ humble craue the assi-
18, 19, 20. stance of Gods spirit, and reconcilia-
Mat. 5. 23, 24. tion with God; yea and with men al-
1 Tim. 4. 4, 5. so, where need is.

Servant. But what if you finde the sanctified graces of Gods spirit to be weake in your heart? must you not then abstaine?

m 2 Chr. 30. 18 Scholler. No, ^m I must come, and
19. 20 that with hope and cheerefulnesse, vp-
on some conditions.

Servant. Why with hope and cheer-
fulnesse?
Scholler.

Scholler. ⁿ Because the Lords ⁿ *Esai. 7. 11.*
 Supper was ordained of purpose for ^{Luk. 4. 18.}
 the confirmation of the weake. ^{Mat. 15. 24.}
 with ^{Luk. 22.}

Servant. Vpon what conditions
 must you come? ^{19, 20.}

Scholler. First, ^o if the graces ^o *Acts 8. 37.*
 foresaid be found in me, though verie
 weake.

Secondly, ^p if I feele my wants ^p *John. 4. 10.*
 with græse.

Thirdly, ^q if I labour against my ^q *Mark. 9. 24.*
 weakenesse, hungering and thirsting
 after Gods grace in Christ.

Servant. What speciall means hath
 the Lord appointed for our better di-
 rection to try and examine our selues?

Scholler. ^r Conference with good ^r *Mat. 3. 6.*
 men, and chæfely with the Minister. ^{Acts 8. 37.}

Servant. May notorious offenders ^{1am. 5. 16.}
 that are impenitent, fooles, madde
 men, and children be admitted to the
 Lords Supper?

Scholler: ^s No, for they either can ^s *1 Cor. 11. 28.*
 not or doe not examine themselves ^a *Exod. 12. 15, 18,*
 right befoze they come, and therefore ^{19, 20, 43.}
 are not rightly prepared. ^{Numb. 9. 6.}

Parent.

II. Dispositiō
in the action,

1 Num. 9. 3, 5.

1 Cor. 11. 24,

25.

Parent: What disposition is required in the whole action of celebrating the Lords Supper?

Childe. First, * a diligent observing of al the holy signes and actions, together with a wise vnderstanding of their right vses, and applying them accordingly by each particular person vnto himselfe for his owne spirituall profit.

u 1 Cor. 11. 20.

Etc. and 14-40.

The reason of due preparation and disposition,

* 1 Cor. 11. 20.

Etc. to the end of the chapter.

Secondly, * such decent behaviour and gesture of the body, as are agreeable vnto euery holy action.

Parent. Why must wee thus prepare and behaue our selues?

Child. * Because otherwise wee shall receiue vntworthily.

Parent. What danger is it to receiue vnworthily?

x Ibid. and 1.

Sam. 4. 3, 4, 10.

1 Cor. 5. 6, 7, 9, 11

12.

Child. Very great, * for then wee are guilty of the body and blood of the Lord, and so doe eat and drinke our owne damnation or temporary iudgement at the least, because we discern not the Lords body.

SEPHANT.

Servant. How is the vnworthy Receiuer guilty of the Body and Bloud of the Lord ?

Scholler. ^y Because the indignati^y ^{1 Sam. 2. 29,}
on ^{30.} or reproach which hee offereth to
this holy Sacrament, redoundeth to
the things thereby signified and set
forth, to wit, to the body and bloud of
Christ, as the disgrace done to the
Kings picture, Broad Seale, or Am-
bassado^r turneth to the disgrace of the
King himselfe.

Servant. What indignity or reproch
is that ?

Scholler. ² In that the vnworthy
Receiuer himselfe esteemeth, and gi² ^{Psal. 50. 21.}
ueth cause for others also to thinke, ^{Rom. 2. 24.}
that Christ is the Sauour of euill
men, or otherwise to blaspheme.

Servant. How is it said that the vn-
worthy Receiuer discerneth not the
Lords body ?

Scholler. ³ Because he commeth to ^{1 Cor. 11. 20,}
receiue the Sacrament with no other ^{&c. to the end.}
preparation nor deuotion, then as if it ^{Exo. 12. 11, 14,}
were but common bread and wine. ^{15, 16, 17, &c.}

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III. Of duties
afterward.

Parent. What duties are required
after we have receiued the Lords Sup-
per?

b *Psal.* 26. 7.

Child. First, ^b to blesse God heartily
for our redemption.

c *Nehem.* 8. 10.

1 Cor. 16. 2.

Secondly, ^c to giue to the poore as
God hath prospered vs.

d *Deut.* 10. 16.

Thirdly, ^d to labour to keepe in our
selues the strength and comfort of
this Sacrament.

Parent. What shall a true Recei-
uer feel in himselfe after the partaking
of the Lords Supper?

e *1 Cor.* 10. 16,

17. & 11. 24.

Acts 16. 33. 34

Childe. • The increase of his faith
and sanctification in Christ, and so
a greater measure of comfort in Christs
merits, and a greater care & power to
dye vnto sinne, and to walke in new-
nesse of life.

f *A.* 7. 8. 13, 14,

& c. 10. 24

Iohn. 12. 4, 5, 6.

& 13. 21, 26,

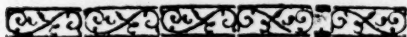
27, & c. and 18

2, 3, & c.

Parent. What if one after the recei-
uing of the Sacrament, neuer find any
such thing in himselfe?

Child. ^f We may well suspect him-
selfe, whether hee did euer repent or
not,

not, & thereupon is to vse meanes to come to sound faith and repentance.



THE FIFTH AND
LAST PART.

Concerning the Practise of the Communion of Saints.

The fourth
outward
meane of
Grace.

Parent. **W**Hat is the Practise of the Communion of Saints?

Childe. **S**uch holy fellowship as the faithfull doe exercise among themselves, according to the word of God.

*g Heb. 10. 24.
25. 1 Thes 5. 11
13. Act. 2. 42. 44*

Servant. What faithfull doe you meane?

Scholler. **A**ll and every one of the godly, whether teacher or learner, gouernor or gouerned, great or small.

*h Psalm. 16. 3.
Gal. 4. 15.
Act. 18. 3, 26.
James 2.*

Servant. When is this fellowship exercised?

Scholler. **N**ot onely in the publike vse of Gods worship, as vpon the Sabbath daies, but also in private,

*i Ioh. 10. 19, 26
Act. 20. 6, 7,
& Psalm. 101. 6
& 123. Acts.
13. 3.*

nate, & as much as may be throught out their daily conuersation.

Servant. And how, and after what manner exercised?

k 1 Tim. 4. 6.

2 Tim. 3. 16.

1 Thes. 4. 18.

1 Jam. 5. 16.

Rom. 12. 15.

Gal. 6. 1.

Luk 22. 31.

1 Sam. 15. 24.

&c.

1 Cor. 5. 2 Cor. 2.

Scholler. ^k By teaching, admonishing, rememb'ring, exhorting, comfort'ing, reprov'ing, confessing, pray'ing and giuing thankes each with other, and for other, mutuall reioycing and mourning, conferring, aduising, considering to stirre vp, releu'ing, correcting, accompanying, and otherwise as is taught in the holy Scriptures.

Servant. But what saith the Word concerning fellowship with the wicked?

1 1 Sam. 25. 14,

17, 18, 19, 25.

&c.

Psal. 120. 5. &

101. 6, 7. 1 Cor.

5. 11. Luke 5.

30, 31, 32.

2 Cor. 6. 14, 15,

16, 17, 18, &c.

Scholler. ^l If your calling & estate will permit, we must carefully auoid all speciall fellowship with them (vnlesse it be to heale them) and chiefly those that are hardened in their sinnes, and doe contemne admonition.

Servant. What reasons bee there why a Christian must make speciall conscience of his company in his daile conuersation?

m Mal. 3. 16.

2 Cor. 6. 17, 18.

Scholler. First, ^m God noteth it in

in his booke of remembrance (as being specially delighted with it) how they that feare the Lord, speake often one to another.

Secondly, ⁿ Companie, whether it be good or ill, will intise men to be like unto themselves, and the euent is commonly answerable, that, Euerie man is like his companions. So, hee that maketh little conscience of his company, vsually maketh little of sin.

Thirdly, ^o not only the benefit that we receiue, yea and yeld to other the faithfull by keeping brotherly fellowship with them, is vndoubted and oftentimes very great in ministring of grace, as sauing knowledge, wisdom, loue, zeale, comfort, cheerefulness and such like, at least restraint from the outward committing of sin, and that even in the hypocrites, but also we inable one another thereby against the enimifull courses of the wicked on the one side, and for the performance of many actuall dueties on the other, and all to the glory of God.

Fourthly, ^p though wee be not grossely

ⁿ Pro. 1.10. &
13.20. 1 King.
11.1,2,3,4,5.
Psal. 106. 34,
35, 36.

^o Psal. 133.1,
2,3. 1 Thes. 5.
11.
Euen Iudas
abstained from
much euill in
his Masters &
fellowes com-
pany, Eccles. 4.
9, 10, 11, 12.
1 Pet. 4.9, 10, 11

^p Gen. 19.8. &
42, 16. Psalm.
119. 115.

grossely corrupted and perverted by them, noz yet apparantly defiled with their pitch, yet our nigh and special fellowship with them, will eyther diminish our zeale to goodnesse and our hatred of euill, and so ⁹ lukewarmnesse (which is an estate very odious in the sight of God) will creepe vpon vs, or at least ¹ hinder the doing of many good things, and in those we doe, we are indangered, not to doe them in so good a manner for freedom, cheerefulnesse, and perfection, as otherwise we might haue done them.

¹ *1 King. 22. 7,* Fifthly, ^{2, 4, 5, 6, 7, &c. ordinary fellowship with the vngodly (when they may be lawfully and conuenientlie auoyded) is the way to harden them in their sinful state, especially if they be not often and thoroughly reprovved and admonished, for they will soone conceiue, that if their case were so wretched and damnable (as indeed it is) then the other would not so much conuerse with them: And then chærfelie will they thinke so, when the godlie make speciall contracts with them as marriages,}

riages, or haue great familiarity, or continuall and ioynt labours with them.

Sixthlie, it is an vnequall yoke, 1. 2 Cor. 6. 14. 15. 16. Pro. 22. 1. and so not onely vneasie for a Christian to beare, but also against the credit of Religion, and our owne good name, both which ought to be deare vnto vs, because the glory of God doth much depend thereon, as all experience sheweth.

Lastly, the Lord hath sharpelie chastised his seruants, though neuer so vp-right and deere vnto him, for their sinne this behalfe. 1. 2 Chron. 18. 31. & 19. 1, 2, 3. & 20. 35, 36, 37.

* * *

Parent. We perceiue then that Christ by his Spirit giueth the benefite of his Couenant of grace vnto his Church or people, * seeking him heartily and exercising it selfe religiously in these foure outward Meanes which we haue conferred of. Of the effects of the 4 means of grace, both in good and bad. * 2 Chron. 15. 3. 4, 12, 13, 14, 15. Luk 11. 9, 10. Acts 2.

Pastor. Yes verily; but yet after diuers manners, as hath beene shewed.

W

For

Part. 5. The Country-man For

x *Rom. 10. 14,* First, x he calleth by his word and
 15, &c. 2 *Pet.* euermore inlighteneth and guideth
 1. 19, 20. by it.

y *Mark. 9. 24.* Secondly, y he stirreth vp and ina-
 & 11. 24. *Iam.* bleth to pray with the assurance of
 1. 6. & 5. 16, 17 Faith, and with a feruent and holy de-
 sire (which are the two chiefe proper-
 ties and sinewes of Prayer) and heareth
 and bleisseth the same.

z 2 *Chron. 30.* Thirdly, z hee setleth and comfor-
 21, 22, 23, 24, teth the heart in Grace by the worthy
 25, 26, 27. receiuing and remembring of the two
 Sacraments.

a *Act. 9. 10, 20* Fourthly, a he further moueth and
 strengtheneth to forsake the euill, and
 to choose the good, training and assi-
 sting in dutie, by the conscionable vse
 of the Communion of Saints.

Parent. Are all these foure meanes
 effectuall to the saluation of all those
 who haue the outward vse of them?

b 2 *Cor. 2. 16, 17* *Pastor.* No; for first, b there are
 some that perish, vnto whom the prea-
 ching of Christs Gospell is not the fa-
 uour of life vnto life, but the saueur of
 death vnto death.

Secondly,

with his Household. *Part. 5.* 211

Secondly, ^c the Lord will not heare ^{c Zach. 7. 13.}
their cry who wil not heare his cry, but ^{Psal. 109. 7.}
their prayer shall be turned into sinne.

Thirdly, ^d the wicked reape no be- ^{d Judas, Ma-}
nefit by the Sacraments, but rather in- ^{gus, &c.}
crease their sinne and condemnation.

And fourthly, ^e though some bee ^{e 2 Chron. 27.}
numbred with the very chiefest, and ^{33. & 2 Sam.}
continue in their fellowship, and that ^{16 23. Act. 1.}
very nigh and speciall, yet they may be ^{17. and 8. 13.}
the children of perdition. ^{John 17. 12.}

Parent. Is not the consideration of A note or two
Gods workes shewed in his Creature, of the consi-
and continuall Providence ouer all, a deration of
profitable meane to teach and mooue Gods workes.
vs to belieue, feare, loue, and obey the
Lord?

Pastor. ^f Yes, for the Lord doth as ^{f Psal. 19. 1, 2,}
it were second and seale the truth of his ^{3, 4. &c. & 8. 3.}
Word by proceeding according there- ^{Dan. 9. 12, 13.}
unto, in his workes: For the vvhich
cause, & the godly are commended in ^{g Psal. 77. 10.}
the Scriptures for their meditating and ^{11, 12 & 111. 2}
right-applying of the workes of Gods

P 2 hands,

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^h *Pfal.* 28. 5. & hands, ^h and the wicked haue a woe
Esa. 5. 11, 12. pronounced against them for their
prophane neglect and abuse of them.

Parent. Why then haue you omitted to put the Meditation of Gods
workes vnto the meanes of grace?

ⁱ *Rom.* 1. 18, 19, *Pastor.* ⁱ Because the blindnesse and
^{20, 21, 22, &c.} hardnesse of mans heart is such by our
Nature corrupted, that though this
booke of the creatures, and of all o-
ther the workes of God, be both great
and plaine, yet of it selfe it helpeth vs
not to attaine to the grace of the Gos-
pell, but onely as we are directed and
ledde by some one or more of those 4.
meanes of grace that wee haue euen
[†] *Pfal.* 138. 2. now handled, and chiefly by ^k the
^{and 19. 17.} light of the Word of God; Other-
wise it serueth to make man without
excuse.

*II. Of Christ his Protecting and Defen-
ding of his Church.*

The second
way of Christs
ruling of his
Church in this
world.

Parent. How doth Christ protect
and defend his Church?

Childe.

Child. ¹ Both by ordinary and extraordinary meanes.

1 Ps. 86.
Psalm. 48.

Parent. By what ordinary meanes?

Psalm. 82.

Child. ² By his Magistrates, by his friends, and by his foes, and that both with and against their wills.

in Rom. 13. 1. 2.
3. 4. Psal. 106.
46. Jerem. 38. 7.
Gen. 37. 39. 40.

Serv. Who are Christs Magistrates?

Ec. chapters.

Scholler. ³ The King, and all in authority vnder him.

Exod. 3. 4. 5. 6.
Ec. chapters.
n 1 Tim. 2. 2.

Servant. Who are his friends?

Scholler. ⁴ They that doe whatsoeuer he commandeth them.

o Iohn 15. 14.

Servant. Who are his foes?

Scholler. ⁵ They that set themselves against his truth, either directly or in a mysterie.

p 1 Cor. 1. 23.
Apoc. 13. 11. 1

Servant. What doth Christ say of those that are eyther carelesse or slavishly afraid to maintaine his truth, when it is slandered and traduced?

Scholler. ⁶ He that is not with me is against me, and hee that gathereth not with me, scattereth abroad.

q Math. 12. 30

Parent. How doth Christ protect his Church extraordinarily?

Childe. ⁷ By sending it miraculous & wonderfull preservations and

^r Beleeue the histories of the Bible, and o-

pen thine eyes & see the like hand of God vpon many persecutors in these latter times also.

III. Of Christ his disposing of all things to the greatest good of his Church in this world, and of his beginning to glorifie it in the world to come.

The third and last way of Christs ruling of his Church in this world, and of his beginning to glorifie it in the world to come.

1 Rom. 8. 28.

Math. 28. 20.

Mark. 16. 20.

1 Cor. 15. 54, 55

Psalms. 18. 1.

94. 12, 13.

Hab. 3. 16.

1 Cor. 15. 56,

57. Rom. 7. 8, 9

13, 22, 23, 24,

25. Deut. 8. 2.

2 Cor. 7. 11.

12. 7, 8.

2 Chron. 32. 31.

Parent. **H**ow doth Christ dispose all things to the greatest good of his Church?

Childe. Both by powring his blessing vpon all his direct meanes so that they take good effect; and also by turning the very sinnes and afflictions of his seruants, and finallie their death, vnto contrary and profitable ends.

Servant. How doth he turn the sins of his people, vnto a contrary and profitable end?

Scholler. Whereas the end of sin is further intangling in sinne, and at the last euermlasting damnation by the rule

rule of Gods iustice, God is pleased in mercy to let his people see their corruption and infirmities, and the deceits of Satan, by suffering them to fall into some sinne, to the end they may be watchfull and circumspect for the time to come, lest they fall againe into the like or more grievous sinnes, and walking humbly before him, may the more earnestly begge his grace; So not onely preventing their condemnation, but also drawing them vnto him, euen by that which seemed to estrange them most from him.

Servant. How doth Christ turne the afflictions of his seruants vnto contrarie and profitable ends?

Scholler. By comforting, sanctifying and deliuering them.

Servant. How doth Christ comfort his people in time of their afflictions?

Scholler. " He maketh them to reioyce in the holy Ghost (with a beginning of ioy vnspokeable & glorious) through the feeling of his loue euen in the midst of tribulation, through

u 2 Cor. I. 3.

Rom. 5. 2, 3. and

8. 35, 36, &c.

and 14. 17.

1 Cor. 10. 13.

2 Tim. 4. 17.

Lam. 1. 2, 3, 4, 5.

1 Pet. 1. 8.

a stedfast perswasſion that he will giue a happy iſſue in due time; and further helpeth them in the meane ſpace to beare their burthens with patience.

Servant. What principall encouragement haue you to ſuffer afflictions with patience and comfort?

*Rom. 8. 18, 19

Luk. 24. 26.

Heb. 12. 2.

Philip. 3. 10.

1 Pet. 4. 13, 14.

Scholler. * Becauſe I am comfortable therein vnto the Son of God, my Saniour and my Head, who thus entring into his glory, made the paſſage both aſſured and eaſie for me, and cauſeth his glorious Spirit to reſt vpon me.

Servant. Muſt then the Godly needs ſuffer afflictions and ſo enter into Heauen?

x Luk. 9. 23.

2 Tim. 3. 12.

Acts 14. 22.

Scholler. * Yes, and by no other way.

Servant. After what manner are they afflicted?

v 1 Sam. 1. 16.

1 Cor. 11. 30. 31.

32. Job 1. 2 &c.

chapters.

Pſal. 73. 4, 5.

Scholler. y Both in minde and body, and that not onely with ſuch tribulations, whereunto the wicked are ſubiect in this life, but alſo often times after an eſpeciall manner: Beſides,

sides, ^z they that are bozne after the ^z *Gal. 4. 29.*
flesh, doe persecute them that are
bozne after the Spirit.

Servant. But do not the persecuti-
ons which the Godly suffer for the
Gospell, turne to the destroying of the
Gospell?

Scholler. ^a No, but rather to the ^a *Phil. 1. 12,*
furtherance of it. *13, &c.*

Servant. How so?

Scholler. First, ^b because God ^b *Mat. 16. 18.*
will get himselfe praise in letting all ^{with} *Phil. 1.*
men see, that he not only maintaineth *12, 13, &c.*
and preserveth, but also propagateth *1 Pet. 4. 14.*
and spreadeth his truth, whatsoever *2 Cor. 1. 8, 9.*
opposition is made vnto it. And to *1 Cor. 1. 25. &*
that end he strengthneth the faith of *3. 18, 19.*
his children, and confoundeth the
wisdomme of the world.

Secondly, ^c God will graciously ^c *Act. 28. 22,*
blesse the godly sufferings of his ser- *23, 24.*
uants, as well as other their obedi- *2 Cor. 1. 6, 7.*
ence and endenours, for the further
clearing, and so for the continuance of
his truth. *d Coloss. 1. 24.*

Thirdly, ^d God will thereby in- ^d *Cor. 1. 8, 9,*
courage the Sufferers to perseuere. *10.*

Fourthly, *1 Tim. 4. 17,*
18.

e *Philip. 1. 13,*14. 2 *Cor. 1. 6.*2 *Tim. 2. 9, 10.*

Fourthly, the weaker sort of the
godly are usually emboldened through
the sufferings of the stronger, and so
the Gospell getteth ground.

f *Act 4. 13. &*

21. 33. & 25.

13. 14. & c. &

26. 1. & c.

g *Dan. 3. & 6.*

chapters.

Matth. 27. 34.

And fifthly, the rest are moued to
consider more seriously of the cause;
whence it is, that sometimes euen
the Persecutors doe attaine to build
that which before time they destroy;
ed, or at least wise do cease persecu-
ting, and are made more milde and

h *Act. 9. 5.*

It is a prouerb

taken from

oxen or hor-

ses, whowhen

they are prick-

ed by the dri-

uer, do them-

selus no good

by kicking &

meeting the

pricke, but ra-

ther procure

double harme

vnto them-

selues by re-

ceiuing the

prick the dee-

per into their

owne sides.

saunourable: though I should say no-
thing, that other whiles they are dri-
uen to confesse the truth, albeit they
will not truly couert; And some al-
so are afterward afraid^b to kicke a-
gainst pricks, that is, lest hauing ben
conuicted by the shining light of the
truth, together with the Patience and
Constance of the children of the truth
(that do profess it and suffer for it)
they do aggrauate and hasten Gods
fearefull iudgement against them-
selues, with that they cannot chouse
but know, that, will they, nill they,
they must be subiect to the authoritie
and lordship of Christ, who is the holy
and

and strong challenger of his stone
saving truth and of every part
thereof.

Servant. How doth God sanctifie
his people by afflictions?

Scholler. Whereas affliction is 1 Psal. 119. 67.
in the proper nature thereof, through 71. Exod. 10.
Gods pure iustice, the due punish- 28. Deut. 8. 2,
ment of sinne, and such a punish- 3, 4, 5.
ment as by reason of our stoward- 2 Cor. 1. 9, 10,
nesse draweth more sinnes out of vs, 11. Revel. 3. 19.
it is now made in Christ Jesus, Gods Heb. 5. 8. 12.
fatherly chastisement to reclaime vs 1, 6, 7, 8, 9, 10,
from our sins, and to make vs loath 11, 12, 13, 28.
them the more; and on the other side,
to nurture and traine vs in faith,
Patience, Wisedome, and child like
awe and obedience to the Lord.

Servant. But what if your afflictions
abound and be exceeding great and
long?

Scholler. k Yet I doe reckon that k Rom. 8. 18.
the afflictions of this present time are 2 Cor. 4. 17.
not worthy to be compared with the
glozy that shall be revealed in me, as
also that my light affliction which is
but for a moment, worketh for me a
far

far more exceeding & eternall weight
of glory, and therefore in such a case
1 Psal. 42. & 1 I pray and strue for great and long
73. 26. & 138. patience, assuring my selfe, that God,
3. 2 Cor. 1. 5. who is the strength of my heart, will
strengthen me with strength in my
soule, & make my consolation abound
through Christ.

Servant. It seemeth then that affli-
ction proceedeth from the diuine Pro-
vidence and Loue of our most merci-
full Father, as no small benefit vnto
them that are thereby exercised.

m 2 Sam. 16. Scholler. ^m It is very true; If
10. first, ⁿ we submit our selues to God,
Matth. 5. 10. not refusing to be chastened.

Revel. 3. 19. Secondly, ^o If we endure to the
n Heb. 12. 6, 7. end in the profession of Faith and a
o Mat. 24. 13. good Conscience, blessing the name of
1 Tim. 1. 19. the Lord.
2 Tim. 6. 12.

Rom 2. 7. And thirdly, ^p If we profit thereby,
Iob. 1. 21. partaking of Gods holinesse, and partak-
p Heb. 12. 10, 11. ing the peaceable fruit of Righte-
ousnesse; for the Righteous (saith
q Iob. 17. 9. q Iob) shall hold on his way, and he
that hath cleane hands shall be stron-
ger and stronger.

Servant.

Servant. How doth Christ deliuer his people out of afflictions?

Scholler. Sometimes he easeth them by mitigating their tribulations for a time, often he setteth them free from their speciall afflictions by some powerfull and mercifull hand of his, but at the last he surely taketh them away from whatsover is euill by Death it selfe.

Parent. What is Death?

Child. Death is the parting asunder of Soule and Bodie, which though it be vnto the soules of the wicked a present entrance into Hell, yet vnto the Godly it is become by Christ Iesus the assured passage vnto eternall life, where they are instantly with him in Paradise.

Parent. What shall follow Death at the last?

Child. The resurrection of the Bodie and the last Iudgement.

Parent. To what end?

Child. That every one both elect and reprobate may receiue the things done in his bodie, according to that he

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he hath done, whether it be good or bad, the one sort vnto the manifestation and praise of Gods mercy, and thother of his iustice.

Servant. When shall the Resurrection of the Bodie and the last Iudgement be?

Scholler. Both shall be at Christs
 2 *Mat.* 24. 36. second coming, ² which for the day and houre cannot be knowne, either of Men or Angels.

Servant. What and whose bodies shall rise againe?

Scholler. ^a The very same & none
 a *Iob* 19. 26, other of euery one (without excep-
 27. *Mat.* 25. tion) both of Gods Elect and of the
 32. *Rev.* 20. 13. Reprobate, which they haue in this life.

Servant. How doth the word of God distinguish the bodies both of Gods Elect and of the Reprobate, at the latter day?

Scholler. ^b Into two sorts, the
 b *1 Cor.* 15. 51, 52. one, of all those who haue bene dead
 1 *Thess.* 4. 15, from the beginning of the world vntill
 16, 17. that instant of Christs coming to
Rom. 14. 9. iudgement, the number of whom is
 2 *Tim.* 4. 1. the

the greater, and the other are those that then shall be found alive.

Servant. By what meanes shall the dead bodies of Gods elect be raised vp?

Scholler. ^c By the unspeakable ^{c 1 Cor. 15.} power and vertue of Christ declared in his owne resurrection, at the sound of a trumpet, they all and every part and member of them throughout the whole bodie, shall be restozed & made perfect (in a moment, in the twinkling of an eye) notwithstanding all confusion and hindzances whatsoever to the contrary.

Servant. And what shall be done to the bodies of Gods elect that then shall be found alive?

Scholler. ^d Through the same ^{d Luk. 24.} power of Christ, who was changed ^{John 20. & 27.} when he rose from death to life in his ^{1 Cor. 15. 51,} owne bodie, they shall be likewise ^{52.} suddenly changed from all corruption, and so be made perfect also, which change shall be unto them in stead of a resurrection.

Servant. What kinde of bodies shall they

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they all then be ?

e Mat. 13. 43. Scholler. * *Supernaturall, incor-*
1 Cor. 15. 43, ruptible and glozious, euen like vnto
44, 45, 53. Chriſts owne glozious bodie, though
Phil 3. 20, 21. not ſo glozious.

Seruant. What ſaith the holy Scrip-
ture of their ſoules ?

f 1 Theſſ. 4. 13. Scholler. *f* Their ſoules (being in-
compared dued with perfect knowledge, holi-
with 1 Cor. 13. neſſe and loue, and deſcending from
10, 12, 13. & heauen) ſhall at the ſame inſtant of
Col. 3. 2, 3, 4. the Reſurrection and change be rebui-
ted and coupled vnto their bodies a-
gaine, neuer to be ſeparated any
more.

Seruant. What of ſoule and bodie
together ?

g Revel. 21. 4, Scholler. *g* They both ſhall be free
11. 1 Ioh. 3. 2. from all infirmities and imperfeci-
ons, yea and paſſions that haue any
paine ioynd with them, and general-
ly from all euill.

h Ioh. 5. 29. *Seruant.* What ſaith the Scripture
compared of the Reprobate ?

with the ana- Scholler. *h* Their dead bodies in-
logic offaith: ded ſhall be raiſed vp from y^e grane
& Revel. 1. 7. (as Malefactorz are taken from the
& 6. 15, 16, 17 priſon

prison to the tryall) by the power of Christ their most fearefull Judge, and so their soules being ioynd againe to their bodies (full of extreme uglines and hozrour) they shall be made able to indure the wꝛath of God for evermore, and the vnbelievers then liuing shall likewise be changed to the same effect.

Servant. What shall be done next afterwards?

Scholler. Christ will immediatly bring all both good & bad vnto iudgement. *Mat. 25. 32. Act. 10. 42.*

Servant. How will he bring his Elect vnto iudgement?

Scholler. After that he hath gathered all together by the Ministerie of the Angels, he will seuer the Elect from the Reprobate, and place the Elect at his right hand by his iudgement seat. *Mat. 25. 31. 32. 33. & 24. 31. 1 Thess. 4. 17.*

Servant. How will he vse the Elect in his iudgement?

Scholler. First he will pronounce them to be righteous, not once mentioning any of their sinnes against them, *1 Math. 25. 34. 35. & Heb. 8. 12. & 10. 17. Ezek. 18. 22.*

them, and therebpon allot them vnto his owne blessed kingdome and eternall life.

m 1 Cor. 6. 2, 3. Secondly, *m* he will honourably
Math. 19. 18. imploy them, as Iudges, to approue his most iust sentence, vpon the euill Angels and Reprobate men.

Servant. When shall the sentence of saluation be executed to the Ele&t?

n *Mat.* 25. 34. Scholler. *n* Presently and together
 46. with the giuing of the sentence, they
2 Thess. 1. 10 shall be glorified, even in the sight of
1 Thess. 4. 17. the Reprobate; and afterwards they shall goe triumphantly with Christ & his Angels into heauen.

Servant. But how shall the Reprobate be brought to iudgement?

o *Math* 25. 34. Scholler. They shall be forcibly
 & 24. 30, 31. haled by the Angels before Christs
Revel. 1. 7. & 6. Tribunall, and there set at his left
 15, 16, 17. hand.

Servant. And how shall they be vsed? And what sentence shall they receiue?

p *Matt* 25. 41. Scholler. *p* They being vpbzaided
 41, & 6. and conbicted of all their sinnes, shall receiue the sentence of condemnation, whereby

whereby they shall be appointed unto hell for evermore.

Servant. How and when shall that sentence be executed?

Scholler. ¶ Euen instantly in the sight of the Elect, they shall be thrust into Hell, where they shall be punished with everlasting destruction, shame and contempt, from the presence of the Lord and from the glory of his power, with the Deuill and his Angels, euery one according to the diuers measures of the deserts of their sinnes.

Servant. Why is the day of iudgement concealed from all Angels and men?

Scholler. ¶ Both to prevent all curious inquiring, and also to make vs the more watchfull.

Servant. Why? what neede haue we to watch, seeing some signes that must go before that day, are not yet fulfilled, as besides others, there must be *False-Christes*, and *False-Propheets*, shewing great signes and wonders?

Scholler. For two reasons cheifly.

Q 2

First,

q. *Mat. 23. 46.*

Dan. 12. 2.

2 *Thess. 1. 8, 9.*

Psal. 58. 10.

Matth. 11. 20,

21, 22, 23, 24.

Luk. 12. 47, 48.

1 *Mat. 24. 36,*

37, 38, 39, 40,

41, 42, &c.

Mark. 13. 33,

37. *Luk. 21.*

34, 35, 36.

1 *Matth. 24. 23,*

24, 25, 26, 27,

28.

Mark. 13. 21,

22, 23.

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1 Job. 33. 23, First, ' because our death is to vs,
24, 25, 26, 27, as the last iudgement shall be to them
28. Eccles. 9. 10. that then shall be found living, foras-
Pf. 89. 10, 11, much as they are both alike vncer-
12. & 90. 12. taine and vnknowne, and we may be
& 115. 17. (yea and are often) deceiued for the
Hebr. 3. 15. time of death as much as any shall be
1 Thess. 5. 1. 10 for the time of the last iudgement:
12. Rev. 14. 13. And seeing the last iudgement shall
 compare. finde vs in that state (whether for
 grace or sinne) wherein death leaueth
 vs; wherefore we must necessarily
 watch and prepare for death as for
 the last iudgement.

Secondly, " although we should
u Mar. 13. 32, not be deceiued for the time either of
33, 34, 35, 36, the one or the other, yet the danger of
37. Luk. 21. 34, securitie (whereby men are hardened
35, 36, to their owne destruction) can be by
1 Thess. 5. 1, 2, no other meanes prevented nor auoy-
3, 4, & 5. ded, but by watching, the onely reme-
 die against it.

Servant. Wherein consisteth this
 so needfull a Grace of Watchfulnes?

Scholler. Both in shunning all the
 occasions of securitie, and in vsing
 all the meanes of a speciall prepa-
 ration

ration or readinesse.

Servant. What occasions of securitie do you meane must be shunned, if we will watch?

Scholler. * Not only voluptuousnes, concetousnesse, worldly carefulnesse, ambitious desires, and the like, which are grosse sinnes; * But also all abuse and excesse, yea and the vnseasonable vse of things that of themselves are necessarie & warrantable, as eating, drinking, buying, selling, planting, building, marrying and giuing to marriage, recreating, &c. as when men do gine themselves ouer to these things which are so much the moze pernicious to the soule, because they are not ordinarily condemned amongst men.

Servant. What meanes of speciall Preparation or Readinesse must wee vse?

Scholler. First, y wee must diligently examine our selues, whether we haue the Faith, Repentance and Sanctification which lead vnto saluation.

2 3

Secondly,

2 *Mat.* 25. 14, 15, & *10* 31. *Dan.* 5. 18, to 24. with 4 24, 25, 26, 27. *1 Cor.* 10. 31. *1 Pet.* 4. 10, 11. Secondly, we must be carefull ² of the talents, that is, of those gifts and graces both of minde & bodie, which God hath distributed to vs, to vse them to his glory and to the good of his Church (yea and that others also may be stirred vp to seeke and serue the Lord) which likewise turneth to Gods aduantage in the end.

3 *1 Thess.* 5. 17, 18, 19, 20, 23. *Psal.* 16. 1. *Luk* 21. 36. *Mark* 13. 33, 34. *Revel.* 22. 27. Thirdly, ² we must set our selues in most serious manner, as to all the exercises of Piety, so specially to Prayer, that God would preserve vs from falling away, that he would hasten his coming to Iudgement, and sit vs thereunto.

Servant. How shall one know whether he haue the true grace of Faith that leaith to saluation?

Scholler. Besides other notes which ^a Part. 2. and ^a I haue declared ^a aboue, one may try himselfe whether he hath true sauing Faith by these two.

^b *Rom.* 5. 2, 3, & *Heb.* 10. 34, 35. *1 Cor.* 3. 21, 23. First, ^b when he can rightly reioyce and glory in God, comfortably depending vpon him in all necessities, feares and dangers, yea euen in the midst

midst of his greatest tribulations and tryalls, upon this ground of assurance, that all things are his, he **Christe, and Christ Gods.**

Secondly, ^c When his heart reioy: ^{c 2 Tim. 4. 6, 7,}
ceth at the very remembrance and ^{8. 1 Ioh. 3. 4.}
consideration of the day of Iudgement, because he is prync to himselfe that he hath fought the good fight of Faith against all his temptations, and hath also kept the same in a good conscience.

Servant. And how shall one perceiue in himselfe true Repentance and Sanctification?

Scholler. First, more generally, ^{d Math. 11. 12.}
^d when one fully purposeth in his ^{1 Iohn. 3. 2, 3,}
heart and applieth his whole strength ^{8, 10. Phil. 3.}
(powring forth his prayers incessant- ^{10, 11, 12, &c.}
ly vnto the Lord) both to be thoroughly ^{Psal. 119. 6.}
purged from all his sinnes without ^{Matth. 16. 23.}
exception, because where any one ^{Act. 5. 3 Zach.}
knowne sinne raigneth, there Satans ^{3. 2. Ro. 16. 10.}
throne is, and also to walke with ^{1 Ioh. 3. 13, 14.}
God purely, in the obedience of all his ^{Ephes. 4. 26, 27.}
commandements all his dayes, and ^{& 6. 13.}
most of all in such duties as God doth

ſpecially require at his hands, for the magnifying of his power and grace ouer Satan and Sinne, and ſpecially at what time he is moſt ſtrongly tempted to euill, or oppoſed in that which is good.

Secondly, more particularly by the graces of humility and mercie.

Servant. How may we perceiue the ſoundneſſe of our repentance and ſanctification by the grace of humility?

Scholler. When in all our waies, and euen in our greateſt earthly proſperitie, we doe carrie our ſelues with lowlineſſe and feare both befoze God and Men, as being euer in Gods ſight, & onely ſupported by his grace, hauing nothing but what we haue receiued, and that of his free goodneſſe onely, which he might haue giuen (if he had pleaſed) to any others (though neuer ſo unworthy) as well as to vs, and of ſinners that ſhall be ſaued the cheefe, but leſſe than the leaſt of all Saints in one reſpect or other, if not in many. And ſeing all people and nations of the whole world are counted

ted to God lesse then nothing and ba-
nitie, how little (indge you) is each
particular person (if so he knew him-
selfe aright) in his owne eyes : To
conclude, it is a good note that wee
haue humilitie (the ready way to glo-
rie) when we can patiently and thank-
fullie in the secret of our hearts heare
our reproches, and holilie profit by
them.

Servant. How by Mercy?

Scholler. When wee see our hearts continuallie moued with com-
passion towards all, for their mis-
eries both spirituall and corporall, str-
uing to do them good, yea though they
be very wicked, and our vntractable
enemies; and specially when wee
haue a quicke sense of the grieuances
of the poore members of Iesus Christ
his mysticall bodie, tendring them as
if our selues (yea Christ himselfe in a
sort) were afflicted with them, stirring
vp our selues willingly and cheerfully
(though in deepe pouertie) to our
power, and sometimes beyond our
power to comfort and help them, and
that

Mark. 13.
Luk. 19. 8. 41.
42. 43. 44. Act.
9. 36. & 10. 1.
&c.
Gal. 6. 10. Psal.
16. 2, 3. & 35.
13. 14. Heb. 6.
10 & 13. 3. 15
Iam. 2. 13. Mat.
24. 34. &c. Act.
9. 4. Esai. 63. 9.
2 Cor. 8. 2, 3. &
9. 7.

See more of
Repentance
in Part 2.

that the rather, because wee see this grace so generally neglected amongst men, yea of those that professe godliness.

Servant. How may wee know that we doe vse our talents to Gods glory, and the good of his Church?

Scholler. **When being inwardly ashamed and displeased at our selues for our former follies and vanities in the abuse of our gifts, our vnprofitablenesse, coldnesse, and sloth, we learn to be moze affected with Gods cause than our owne, and with the saluation of mens soules than the safeguard of our owne bodies, and thereupon doe from time to time studiously imploy our gifts, whether great or small, vnto the same ends in taking all the most likely occasions and vsing them in the wisest and most gracious manner we possibly can, that they may become effectuell.**

Servant. And how shall wee know that our prayers which we make in respect of the last iudgement, are right before God?

Scholler.

Scholler. ^b If they proceed from an earnest desire and longing of the hart for the coming of the Lord, not so much to be freed from worldly miseries, as of a holy loue to be discharged of sinne, and to be clothed with righteousness.

^a *Servant.* Shall all they that are thus watchfull finde their death and the last iudgement truly comfortable to themselves?

Scholler. ⁱ Yes vndoubtedly, and therefore their consciences may and shal gather many comfortable tokens and pledges of Gods loue towards them for their eternall saluation.

Of Christs most full and absolute glorifying of his Church in heauen, the place of the blessed.

Parent. How will Christ most fully and absolutely glorifie his Church in heauen, the place of the blessed?

Child. We will make them dwell for

^h Rom. 7. 24.

^{Philip.} 1. 11.

² Cor. 5. 2.

² Pet. 3. 12, 13.

ⁱ 2 Tim. 4. 6, 7,

^{8.} Luke. 21. 28.

¹ Thes. 5. 1, 2, 3

^{4, 5, 6, 7, 8, 9,}

^{10, 11.} Heb. 9.

^{28.} Rev. 21. 2,

^{3, &c. and 22.}

^{30.}

^k Psal. 16. 11.

¹ Thes. 4. 17.

^{Luke.} 20. 36.

1 Esai. 64. 4.

Reuel. 2. 17.

Dan. 12. 3. Luk.

17. 12, 13, 14,

15, 16, 17, 18, 19

euermore in his owne most happy presence, light and fellowship, together with all his blessed Angells; ¹ and there he wil fill euery vessell of mercy with honour, and ioy vnspcakable, according to the measure of his grace severally bestowed on them in this present life, and as they haue put the same to good vse in seeking of his glory, while they lined here.

* * *

Parent. Finally, I would entreat you (louing Pastor) to collect the sum of our whole Conference, cheefely for the most necessary matter and points, and to compose it in easie and ordinarie meeter, which we will often read ouer or sing as we follow our earthly labours, or at our leasure, sometimes one part, and sometimes another, as wee shall thinke needfull, and fit for our edification. For wee assure our selues that you are studious to dresse and order this food of our soules after sundry sorts, as good Cookes doe their meats,
that

that so our taste may be pleased, our appetite stirred vp, ^m and wee may receiue it rather then our necessary food fitted for vs, if not in one manner, yet in another.

Pastor. Lo then, your desire is satisfied, and that in as plaine a manner as I was able to attaine vnto, without affecting a lofty stile, or vsing hard words, because I would benefit you, poor simple cuntry-people by speaking to your vnderstanding. * And if you will bestow some time in singing it, or some part of it daily, you shall find (by Gods grace) it will prooue a good Meane, especially with some wits and dispositions, both to informe and to delight in the waies of Godlinesse. *

^m *Iob 23. 12.*
* O you ignorant souls, will you still loath the heauenlie Manna, though the Lord hath tempered it for you after so many fashions? Consider at length (if nothing else wil moue you) with what face you shall behold the Lord (at that day) if you continue carelesse.
Prov. 1. 29. 30.
Eccl. with 2
Thef. 1. 7, 8, 9.
* See my warrant in *Ephes. 5*
19. and Col. 3.
16.

THE

The Peroration, or summe
of the whole in Meeter.

First, of God and his Law.

The Perora-
tion or Sum
of the whole,
in five parts.

O Ne onely God, yet persons three,
I euermore confesse,
The Father, Sonne, and holy Ghost,
of like Almightyesse.
Without beginning or any end,
this liuing God I praisse,
Most wise, most iust, and mercifull,
and infinite alwaies.
God maker is, and gouernour
of Heauen, Earth, Seas and all,
Of Angells, Men, all Creatures,
all matters great and small.
God worketh all vnto the best,
his owne elect to saue,
And will condemne the Reprobate,
themselues that mis behaue.
God made man good, iust, right, and
and neuer to haue died, (pure,
But shamelesly and wilfully
forbidden fruit man tried.
Through Satans flight, so him and his
corrupt and bad he made,

In

summe of the whole.

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In soule to hatch his secret sinne,
and body it to trade.

Then God gaue man his holy Law,
the tenne Commandements,
And charged him to keepe them all,
and thus with him indents.

If perfectly thou doe these things,
without all sinfull staine,

Thou shalt my blessing plentifull
and heauens ioyes attaine.

But if in any thing at all
thou faile or breake my lore,
Then surely thou my curse shalt feele
in hell for euermore.

* Lo heere the substance and the sum
of these ten Lawes of his,

*The tenne
Commande-
ments.

Which in most dreadfull sort hee gaue
to all his folke ywis. (vs,

1. The first Commandement teacheth
Gods inward worshid hye,

As him to know, to feare and loue
and trust in him onely.

2. The second precept doth injoyne
the outward worship pure

Of God onely, as he appoints
in Canon of Scripture.

3. The third forbiddeth all abuse

of

The Peroration, or

of Gods most sacred name,
His titles, words and workes, that I
dishonour not the same.

4. The fourth injoyneeth me & mine
the Sabbath day to keepe,
And set my heart and bodie both,
the Lord onely to seeke.
5. The fifth Commandement biddeth
that speciall duties all, (me,
I rightly yeeld to euery one,
to high, low and equall,
Respecting speciall calling theirs
and mine. So happinesse
I shall enioy, whether I liue
a longer space or lesse.
6. The sixth all duties teacheth me
to others and my selfe,
Mans person eke, with due regard
of soules and bodies health.
7. The seuenth Precept doth injoyne
the rule of Chastity,
In heart and tongue, and euery part,
to leade my life thereby.
8. The eight Cōmandement biddeth
for goods and maintenance, (me
To yeeld the right to euery one,
to poore his sustenance.

9. The

Summe of the whole.

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9. The ninth concerning mans good
all duties doth command, (name,
In publike and in priuate both
God looks for at my hand,
10. The last of all bids keepe my heart
from ill concupiscence,
And pleasing-sinfull thoughts, before
consent to such offence.
* Then, out alas, and welladay,
what shall of me become,
That euery day doe breake Gods law,
euen from my mothers wombe?
I, wretched soule, haue spent my time
each day and night in sinne,
By thought, by word and deed, yet I
haue seldome knowne wherein.
From sinne therfore which I not feele,
I little care to flee;
Nor if I did, could I escape
by any meanes in mee
Against Gods Law, a Rebell I
to God and selfe a foe:
And in that state fast held I am
by Satans snares also.
Gods curse is mine by due desert,
euen hellish condemnation:
Who then can worke my liberty,
my peace and my saluation?

R

Secondly,

The Peroration, or

*Secondly, Of Christ and
his Gospell.*

O Heauēly father thou sent'st forth
the second person hye,
Thine onely Son, who was conceiu'd
in wombe of maid *Marie*
By holy ghost, and in due time
was borne our nature in,
In all respects a very Man,
excepting onely sinne.
Christ Iesus hee both God and man
Gods holy Law obai'd,
And yet the endlesse curse thereof
for vs on him was laid.
His soule was heavy to the death,
his bodie hang'd on tree,
Till wrath of God was satisfy'd,
It's finish't then said he.
His blood he shed to saue our foules,
he put to shamefull death,
For to preuent our hellish paine,
our sinnes did stop his breath.
So in our stead him selfe he gaue
an holy sacrifice;
Imputed to the faithfull flocke
that serue him in right wise.

For

summe of the whole.

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For Faith beleeuers, Christ loued mee,
himselfe for me he gaue,
Embracing firm Christs righteousness,
which Gods Elect doth saue.
This Faith, if true, will comfort yeeld
to each repentant heart,
And certainly repentance shall
performe a happy part.
Thy minde full sore shall grieued be,
for all offences past,
Because therby thou piercedst Christ,
full bitter shall they taste:
And them to leaue Repentance will
thee teach, and sanctifie,
In holinesse and righteousness
to lead thy selfe godly.
Such thankfulnesse will faith bring
from secret heart within, (forth
That Christ his will to know and doe,
forthwith thou shalt begin.
And then thy conscience shall be built
vpon his holy Word,
To serue him so, and for to wait
onely vpon the Lord.
Ye further eke his crosse and crosse
thy minde shall not abhorre,
To take it vp with Patience

R 2

and

The Peroration, or
and beare it lesse or more.
And finally to giue thy selfe
entirely vnto him,
Thy heart will melt for his great loue
and pardoning thy sinne.
But as for vnbeleeuing soules,
conuerting not to God,
Vnthankfull and impatient they
to kisse his blessed Rod.
They worke their owne inuentions,
Christs word they doe neglect,
They doe but prate and make a shew
sure Christ will them reiect.
Therefore, deare Christian take good
and follow not their guise, (heed
Their course is nought, their hope also
is vanitie and lies.
And for to traine thy silly soule,
to walke the way aright,
Behold Gods rich prouision
to giue thee true insight.
His Law doth shew thy soule great sin,
thy misery and curse,
And terrifie thy heart that is
conuiſt, but yet the worse. (grace,
But Christs Gospell doth shew thee
speakes peace and giues thee Faith,
And

Summe of the whole.

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And leads thee straight to obey the law
as holy Scripture saith.

*Thirdly, of the Word of God, and
of Prayer.*

FIue Exercises Christ hath fram'd,
for thee to labour in,

To purge thy heart from vnbleefe,
corruption and sinne.

* The first and chiefest is his Word,
both truly preach'd and heard,

Next, often read and thought vpon,
and soberly conferrd.

* And Prayer is the second thing,
in Christ his name with Faith,

With puritie and seruencie,
such shall be safe he saith.

For God hath sanctified this course
to be his Ordinance,

Thereby to blesse whom euer hee will,
with louing countenance.

* To God therfore the gracious Lord, * The Lords
to call be not thou dull, Prayer.

He is become through Iesus Christ,
Our Father mercifull.

And pray with reuerence, and with all

R 3

beleecue

The Peroration, or

believe that helpe he gives,
And say, *which art in Heauen*, still
thy power and mercy liues.

1. And looke that thou doe zealously
desire to glorifie

Gods holy name, before all things
and each necessitie.

For, *Hallowed be thy name*, Christ made
the first Petition;

Now Hallowed meaneth magnified,
Gods name himselfe alone.

2. And secondly Christ bid vs pray,
Thy kingdome come, apace;

Enlarge thy Kingdome here, O Lord,
by thy good meanes of grace.

Thy spirit let worke effectually,
and holy word let runne,

And quickly end these sinfull daies,
euen so Lord Iesus come.

3. The third Request, *thy will be done*,
in earth, to wit, that we

May doe his will, as 'tis in *heauen*,
where Angels perfect be :

And that withall we may submit
our selues his will to bide,

In time of our aduersitie,
when crost on euery side.

4. The

4. The fourth Petition Christ taught vs

Give vs this day, O Lord,
Our daily bread, each needfull thing
 conuenient for this world.

Yet so, in case it be thy will,
 none otherwise we pray,
 These earthly things doe sometimes
 and sometimes turne away. (helpe,
 But sauing grace, most absolute,
 without an If or And,

We aske and seeke without a Nay,
 at thine Almighty hand.

5. The fifth is, *And forgive vs* (Lord)
our debts and trespasses,

Remit our sinnes, vs iustifie,
 and giue Christs righteousnesse :

As we forgive them that trespassse
against vs, great and small,

For thy free grace doth mollifie
 our hearts to debtors all.

For why? our brothers dreatest debt
 is but an hundreth pence, (much?
 But ours to God, who knowes how
 ten thousand great talents.

6. Our last suit is, *And lead vs not*
into temptation,

But (Lord) *deliuer vs from ill,*

The Peroration, or

Satans suggestion;

Oh mortifie our nature vile,
and quicken vs afresh:

Thy speciall ayd wee need each day
for weakenesse of our flesh.

And Lord I ground my heart, onely
to haue thele things from thee,

*For thine is (eke) the kingdome, and
the powre and the Glory*

For ever. So full right and power
sure thou hast ouer all,

And al things dost to thine own praise,
all times perpetuall.

Amen, so be it, and so it is,
and so shall be for aye

Therefore till God shall grant my suite,
I will not cease to pray:

*Fourthly, Of the Sacraments, the Com-
munion of Saints, and the consideration
of Gods workes.*

(ments)

THe third Meane is Christs Sacra-
Baptisme and Supper (his)
The seales of Christes righteousnes
and pledges of his blisse.

For

Summe of the whole.

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* For why? In Baptisme sure there is
assured vnto thee,

Baptisme.

Thy sinnes are washed by his blood,
and thou renew'd shalt bee.

And thou art entred once for all
into the fellowship

Of Father, Sonne, and Holy Ghost,
at no time thence to slip.

This holy Trinitie is thy God,
and thou his Child become:

His grace is thine, thou not thine own,
through Christ these things are done.

And Faith is it that consecrates
thee to the Lord alone,

Yea Faith (I say) in Christes death
and Resurrection.

Therefore vnto the Lord see thou
thy selfe do dedicate,

To dye to sinne and liue to him,
in state regenerate.

As water skowreth filth away,
so makes it faire and cleane;

Thinke not thy sin is walht, when yet
thou wicked dost remaine.

* So in the Supper of the Lord,
this gracious Couenant

*The Supper of
the Lord.*

Is otherwise set forth to thee

That

The Peroration, or
 that art the Lords seruant.
 The broken bread doth signifie
 Christs bodie put to death;
 The powred wine his pretious blood
 doth note vnto thy Faith.
 When Bread and Wine are ministred
 by Minister to thee,
 Thinke with thy selfe, Christ offereth
 himselfe and grace to mee.
 And when thou eatst & drinkst y same
 perswade thy selfe withall,
 Christs Merits now belong to me,
 to set me free from thrall.
 Thy Baptisme once was ministred,
 the Supper often ought;
 The new birth needeth oft releefe,
 though once twas truly wrought.
 Wherefore as bread and wine do fresh
 our bodies oftentimes,
 So comforts Christ the conscience
 with guilt of sinne that pines.
 And as mans bodie gathers heart,
 by bread and wine to liue;
 So by this sacred food, the Lord,
 more spirituall strength will giue,
 To doe his will with thankfulnesse,
 more perfect for to be,

And

Summe of the whole.

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And better able sinne to leaue,
this is the veritie.
And finally as thou dost joyne,
and that in open place,
Amids Gods people that receiue
before Christ Iesus face :
See then that peace and loue in thee
vnfained be to Men,
And specially to faithfull folke,
else thou art none of them.
Stirre vp thy knowledge and thy faith,
repentance and thy loue,
Be zealous of this holy food,
vnworthy lest thou proue.
Examine well thy heart before,
to God thy prayer powre,
And look & try how thou dost thriue
in grace from that same howre.
* The fourth good Meane or Exercise
that Christ bids thee to vse,
Is speciall fellowship with Saints,
the bad thou must refuse.
The Saints will teach & comfort thee,
and many waies thee aide,
The bad will badly teach and will
make thee of grace afraid.
* The fifth and last is noting well
Gods

The Peroration, or

Gods creatures, workes and hand,
 His iudgements and his benefits
 God canse thee to vnderstand.
 His patient long-sufferance,
 and doings good alway,
 Repentance and Obedience
 do teach thee euery day.

*Fifthly, Of the right vse of the Meanes
 of Grace, and the Reward thereof.*

(heart,
Draw neere to God with vpight
 and vse these meanes of grace,
 Then Christ will be thy King & Priest,
 and Prophet in ech case.
 Thy King to worke & rule thy heart
 according to his will,
 Most ready for to do thee good,
 and saue thee from all ill.
 Thy Priest, for why? he offred vp
 himselfe to death for thee,
 And will apply his precious merits
 thy heart to purifie.
 And of this thing thou maist be sure,
 because he rose againe
 From death to life, ascended vp,
 and

Summe of the whole.

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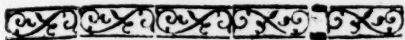
and raigneth now in heauen.
And thence it is, he worketh by
his scepter and his rod,
Making his Meanes effectuell
to bring thee vnto God.
And thence he is thy Prophet eke
by Ministers that teach
His holy word, which thou must heare
and diligently search.
Directing all thy wayes thereto,
with good and honest hart;
Christ wholly thine, thou wholly his
by true indeuour art.
Then God will surely saue thy soule
for Christes sake his Sonne,
And prosper thee in all thy wayes,
what ere is said or done.
Hee'l turne thy sufferings to the best,
and Satan eke confound:
His Promises he will fulfill,
if that thy heart be sound.
Beleeue then firmly in thy minde,
that God will count thee pure,
Full freely and full gratiouly,
Christes Gospel is most sure.
Repent thee, turne and grow in grace,
be thankfull and rejoyce

In

The Peroration, or

In suffering with thy Saviour,
 obey his holy voice.
 And keepe thy selfe within thy lot,
 thy calling and degree,
 Take paines, be iust, meeke, mercifull,
 and God will hark to thee. (come
 And alwaies watch, for Christ shall
 to iudge both quicke and dead,
 Thy Bodie shall be raisd from dust,
 and to thy soule joyned.
 Thy sinnes he will not mention,
 the iust he will declare,
 But iudge he will the Reprobate,
 their sinnes he will not spare;
 Their damned state thou shalt behold,
 Christs sentence to commend,
 Yet thou the joyes vnspeakable
 shalt haue without all end.

 הללו יה



A Forme of Prayer after Conference.

Parent. **W**E * pray thee, **O** * *Coloss. 1. 9.*
God, to fill vs with
the knowledge of thy will in all wise-
dome and spirituall vnderstanding,
to giue vs grace to walke woꝛthy of
thee (**L**ord) vnto all pleasing, being
fruitfull in euery good woꝛke, and in-
creasing in the knowledge of **G**od, to
strengthen vs with all might, accor-
ding to thy glorious power, vnto all
patience and long-suffering with ioy-
fulness, and to make vs truly thank-
full, vnto thee, **O** **F**ather, who hast
made vs meete to be partakers of
the inheritance of the **S**aints in light,
and for that thou hast and wouldst de-
liuer vs from the power of darknes,
and translate vs into the kingdome
of thy deare **S**onne, in whom we
haue redemption through his blood,
euen

16. **even the forgiveness of our finnes,**
 * Rom. 9. 5. **and * who is God over all, blessed**
for ever.

Child. }
 Seruant. } *Amen.*
 Scholler. }

H E B. 6. 1.

Let vs goe on to perfection.

FINIS.

